Back to Eden Time: God's Lunar and Solar Calendar

Back to Eden Time: God's Lunar and Solar Calendar is an in-depth exploration of the biblical calendar as revealed in Scripture. This book examines the relationship between the moon, the sun, and God's appointed times, presenting a study of how time was measured from creation and throughout the Bible.

Drawing on passages from both the Old and New Testaments, the book investigates the significance of the Solar and the Lunar cycles and their role in determining seasons, and the biblical feasts established by God. It challenges readers to reconsider traditional assumptions about calendars and invites them to examine the biblical evidence for themselves.

Whether you are a student of Scripture, a Bible teacher, or someone seeking a deeper understanding of God's design for timekeeping, Back to Eden Time – God's Lunar and Solar Calendar provides thoughtful insights, historical context, and careful biblical analysis. More than a study of dates and festivals, it is a call to return to the Creator's original order and to rediscover the rhythms of worship established by God from the very beginning.

This book encourages readers to search the Scriptures with an open mind, testing every conclusion against the Word of God as they journey back to Eden time — to God's perfect pattern for time, worship, and life.

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RICHARD KIMANZI

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BACK TO EDEN TIME: GOD'S LUNAR AND SOLAR CALENDAR

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BY

RICHARD KIMANZI

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PROLOGUE

The Heavens Declare

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."- Genesis 1:14

In the beginning, time was not confusing. It was not driven by emperors, altered by councils, or lost in calendars of men. In Eden, time moved with the sun that marked the day and the moon that marked the month. The Sabbath came with the seventh day. The feasts came with their appointed seasons. And all creation kept rhythm with its Creator.

But somewhere along humanity's journey, we departed from that rhythm. We replaced God's clock in the heavens with paper calendars and fixed months. We celebrated seasons by tradition, not by sign. And slowly, quietly, we forgot that the heavens were meant to declare His glory — and His timing.

This book is not about starting something new. It is about returning. Returning to the calendar written in the sky. Returning to the lunar and solar order established in Genesis. Returning to Eden Time.

As you turn these pages, you will not simply learn dates. You will rediscover the sacred timing of Sabbaths, Feasts, and Seasons as written in Scripture. You will see how the sun governs the year, how the moon governs the month, and how both together declare the mind of God.

May this work call us back — not to religion, but to obedience. Not to speculation, but to Scripture. Not to man's time, but to God's time.

The heavens still declare. It is time we listened again.

Richard Kimanzi.

PRINTING INSTRUCTIONS.

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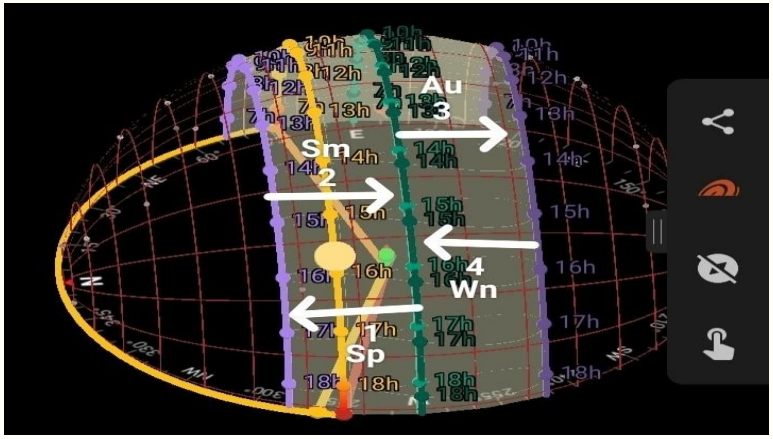
CHAPTER 12: HOW THE SUN CONTROLS THE YEAR



In 1 Samuel 20:5 and 2 kings 4:23 we seem to come to the conclusion of the New Moon study. But we were not given the lessons of its cycle.

Here in 2 kings 20 we meet the sundial of Ahaz. God chooses to use it to both teach a lesson and perform a miracle for King Hezekiah. Few notes about this sundial have been left for us in the Bible, but thank God He has not left us empty

The diagram above (SOURCED HERE) is meant to show how the sun orbits our planet as it keeps the year. In our elementary level we were taught that the earth goes round the Sun in 365 days in what was called the Heliocentricity (Earth orbiting the Sun). But the Bible presents us the Geocentricity (The sun orbiting the Planets) download this document to learn.

The two purple lines in this diagram indicate the position for the Solstices. At the end of arrow 1 is the Summer solstice in the Northern hemisphere at the Tropic of Cancer. To the south at the end of arrow 3 is the Winter Solstice at the Tropic of Capricorn. These Solstices occur around June 21st and December 21st approximately. The middle green line lies at the Equator and indicates the Vernal Equinox which comes twice a year. The first one during the New Year around March 21st (Spring Equinox) and the second in the mid-year around September 22nd (Autumn Equinox)

The year always begins and ends at or near the Equator on average. The closest New Moon near the Equator on Spring Equinox marks the New year and beginning of Spring Season during Abib. (go to the calendars from page 68 to check)

For the sun to move through arrow 1 in the spring season, it takes 3 months then reaches its climax in June solstice where it turns back towards the Equator during Summer (arrow 2) for another 3 months. At the green line it's Mid-Year then arrow 3 takes us through Autumn for another 3 months to the Winter solstice in December where it returns for a final lap to the Equator during Winter (arrow 4) to finish the year.

In a leap year, the Winter season appears longer than usual due to the extra 13th month made to compensate the season. Revisit chapter 5 to refresh.

Click the BIBLICAL NEW YEAR to learn more. For your homework, check the number of days to see how long a year can be using the Moon Cycles shown. (20 marks)

CHAPTER 1: BACK TO THE BIBLICAL WAYS

For two or three hundred years, mankind has rarely stopped to ask whether the clocks and calendars he uses are actually correct. There is a strange reluctance to ask the main question: Are really keeping time correctly? Or did we lose true time somewhere along the way?

Today, asking such a question can make you appear naive, especially in this age of AI (Artificial Intelligence) where we think we know everything. Or it can make you look like a troublemaker on a busy street.

But this book will ask that very question. Why do we do what we have always done, without checking the facts for ourselves? Most of us did not learn timekeeping. We inherited it as tradition.

God did not leave us without a witness. In His wisdom, He placed timekeeping devices in His creation, and wrote the principles of timekeeping down for us in His Word. We need nothing more than God's time. What could be better than that? Simply put, God gave us a calendar. We can examine it, understand it, and use it. It is all in the Bible. Yes, there is a calendar in the Bible.

Let us examine the verses that will lead us into this grand discovery. As we do so I will use the KJV Bible with Strong's Dictionary to examine the original meaning of key words (Use the Android App **MySword Bible** or using a PC install the **e-sword**) Any other sources I use will be identified.

My prayer is that, when we see the complete chain of truth in this study, we will then be able to make a choice on what to follow. When God began creation in Genesis 1. He showed us from the very beginning how to number days, years, and seasons. Let us read Genesis 1:14-18.

Gen 1:14-18 [14] And God H430 said, H559 Let there be H1961 lights H3974 in the firmament H7549 of the heaven H8064 to divide H914 H996 the day H3117 from H996 the night;H3915 and let them be H1961 for signs, H226 and for seasons, H4150 and for days,H3117 and years: H8141 [15] And let them be H1961 for lights H3974 in the firmament H7549 of the heaven H8064 to give light H215 upon H5921 the earth: H776 and it was H1961 so.H3651 [16] And God H430 made H6213 two H8147 great H1419 lights; H3974 (H853) the greater H1419 light H3974 to rule H4475 the day,H3117 and the lesser H6996 light H3974 to rule H4475 the night:H3915 *he made* the stars H3556 also. [17] And God H430 set H5414 them in the firmament H7549 of the heaven H8064 to give light H215 upon H5921 the earth,H776 [18] And to rule H4910 over the day H3117 and over the night,H3915 and to divide H914 H996 the light H216 from H996 the darkness: H2822 and God H430 saw H7200 that H3588 *it was* good.H2896

In this verse — and others to follow — the letters beginning with H... are Strong's numbers of Hebrew words, while G... is for Greek as found in the New Testament. This verse describes the events of the fourth day of creation. You will find that there are TWO different words used in this verse which demand a study. The words are "MAKE" and "CREATE". Let us study them.

Gen 1:1 In the beginning H7225 God H430 **created H1254** the heaven H8064 and the earth H776.

Gen 1:7 And God H430 **made H6213** (H853) the firmament,H7549 and divided H914,H996 the waters H4325 which H834 *were* under H4480, H8478 the firmament…..

The word "**CREATE" is H1254** while "**MADE" is H6213** and this is the meaning given under

them.

H1254 bârâ' CREATE *baw-raw'*

A primitive root; (absolutely) to *create*; (qualified) to *cut* down (a wood), *select*, *feed* (as formative processes): - choose, create (creator), cut down, dispatch, do, make (fat)

H6213 `âśâh MADE *aw-saw'*

A primitive root; to *do* or *make*, in the broadest sense and widest application: - accomplish, **advance,** appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, X certainly, have the charge of, commit, deal (with), **deck,** + displease, do, (ready) dress (-ed), (put in) execute (-ion), exercise, fashion, + feast, [fight-] ing man, + finish, fit, fly, follow, fulfil, furnish, gather, get, go about, govern, grant, great, + hinder, hold ([a feast]), X indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, X sacrifice, serve, set, shew, X sin, spend, X surely, take, X thoroughly, trim, X very, + vex, be [warr-] ior, work (-man), yield, use.

These two definitions of "**MAKE"** and "**CREATE"** are therefore different.

To Create as used in Theology is to bring something into existence without using of any raw material. This iis what is known in Latin as **EX NIHILO.** God used no raw material to bring forth anything He created.

To Make on the other hand Is the act of advancing upon an existing thing to suit it for a particular purpose.

Many ask, "How can God use the sun and moon to make a calendar if they were created on the fourth day? What about the first three days?" The answer is in the words themselves. CREATE (H1254 bara') means to bring something into existence from nothing. MAKE (H6213 asah) means to take what already exists and appoint it, perfect it, and assign it a job. God did not CREATE the sun and moon on fourth day. He CREATED them in Genesis 1:1 — "In the beginning God created the heavens and the earth. "On the fourth day, He MADE them. He took the lights that already existed and fine-tuned them, gave them order, and appointed them to serve as our clock for days, years, and feasts. It is like a builder who first brings all materials to the site — the house is there but in disorder — and later arranges everything into a finished house. The lights were shining from first day, but on the fourth day they received their assignment. Thus, there were three literal days before the fourth day then the clock was fixed forever.

Gen 1:14 **And God H430 said,H559 Let there be H1961 lights H3974 in the firmament H7549 of the heaven H8064 to divide H914 H996 the day H3117 from H996 the night; H3915 and let them be H1961 for signs, H226 and for seasons, H4150 and for days, H3117 and years: H8141**

When God turned to these celestial bodies, He established their functions as shown in the verse above. They were given four functions: 1. To DIVIDE the day into two parts — daytime and night time. 2. To be for **SIGNS**. 3. To tell the **SEASONS** — the appointed feasts. 4. To mark DAYS and YEARS

At one time, when I read this verse, I assumed that I understood its wording. But when I came to understand the underlying Hebrew from which this English was translated, I found something beautiful — something we can discover together.

What are signs and seasons? These two words have confused many readers and it is worthwhile to examine them closely. They have the numbers **H226** and **H4150**. Here is

2032 ABIB 1 is March 12, TISHRI 1 is Sept 5 for the **Year 6019 which is 6001** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2032 NAIROBI**

JULY (Ab is 8th)

S	M	T	W	T	F	S
				1^{24}	2^{25}	3^{26}
4^{27}	5^{28}	6^{29}	7^{30}	8^{1}	9^{2}	10^{3}
11^{4}	12^{5}	13^{6}	14^{7}	15^{8}	16^{9}	17^{10}
18^{11}	19^{12}	20^{13}	21^{14}	22^{15}	23^{16}	24^{17}
25^{18}	26^{19}	27^{20}	28^{21}	29^{22}	30^{23}	31^{24}

Day of Pentecost/Feast of Weeks on 6th

AUGUST (Elul is 7th)

S	M	T	W	T	F	S
1^{25}	2^{26}	3^{27}	4^{28}	5^{29}	6^{30}	7^{1}
8^{2}	9^{3}	10^{4}	11^{5}	12^{6}	13^{7}	14^{8}
15^{9}	16^{10}	17^{11}	18^{12}	19^{13}	20^{14}	21^{15}
22^{16}	23^{17}	24^{18}	25^{19}	26^{20}	27^{21}	28^{22}
29^{23}	30^{24}	31^{25}				

SEPTEMBER (Tishri is 5th)

S	M	T	W	T	F	S
			1^{26}	2^{27}	3^{28}	4^{29}
5^{1}	6^{2}	7^{3}	8^{4}	9^{5}	10^{6}	11^{7}
12^{8}	13^{9}	14^{10}	15^{11}	16^{12}	17^{13}	18^{14}
19^{15}	20^{16}	21^{17}	22^{18}	23^{19}	24^{20}	25^{21}
26^{22}	27^{23}	28^{24}	29^{25}	30^{26}		

Day of Trumpets on 5th,Day of Atonement on 14th,Feast of Tabernacles from 19th -25th

OCTOBER (Bul is 5th)

S	M	T	W	T	F	S
					1^{27}	2^{28}
3^{29}	4^{30}	5^{1}	6^{2}	7^{3}	8^{4}	9^{5}
10^{6}	11^{7}	12^{8}	13^{9}	14^{10}	15^{11}	16^{12}
17^{13}	18^{14}	19^{15}	20^{16}	21^{17}	22^{18}	23^{19}
24^{20}	25^{21}	26^{22}	27^{23}	28^{24}	29^{25}	30^{26}
31^{27}						

NOVEMBER (Chislev is 4th)

S	M	T	W	T	F	S
	1^{28}	2^{29}	3^{30}	4^{1}	5^{2}	6^{3}
7^{4}	8^{5}	9^{6}	10^{7}	11^{8}	12^{9}	13^{10}
14^{11}	15^{12}	16^{13}	17^{14}	18^{15}	19^{16}	20^{17}
21^{18}	22^{19}	23^{20}	24^{21}	25^{22}	26^{23}	27^{24}
28^{25}	29^{26}	30^{27}				

DECEMBER (Tebeth is 3rd)

S	M	T	W	T	F	S
			1^{28}	2^{29}	3^{1}	4^{2}
5^{3}	6^{4}	7^{5}	8^{6}	9^{7}	10^{8}	11^{9}
12^{10}	13^{11}	14^{12}	15^{13}	16^{14}	17^{15}	18^{16}
19^{17}	20^{18}	21^{19}	22^{20}	23^{21}	24^{22}	25^{23}
26^{24}	27^{25}	28^{26}	29^{27}	30^{28}	31^{29}	1^{30}

2032 ABIB 1 is March 12, TISHRI 1 is Sept 5 for the **Year 6019 which is 6001** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2032 NAIROBI** **(bracket months see page 33-34)**

JANUARY (Sebat is 13th)

S	M	T	W	T	F	S
				1^{18}	2^{19}	3^{20}
4^{21}	5^{22}	6^{23}	7^{24}	8^{25}	9^{26}	10^{27}
11^{28}	12^{29}	13^{1}	14^{2}	15^{3}	16^{4}	17^{5}
18^{6}	19^{7}	20^{8}	21^{9}	22^{10}	23^{11}	24^{12}
25^{13}	26^{14}	27^{15}	28^{16}	29^{17}	30^{18}	31^{19}

FEBRUARY (Adar is 12th)

S	M	T	W	T	F	S
1^{20}	2^{21}	3^{22}	4^{23}	5^{24}	6^{25}	7^{26}
8^{27}	9^{28}	10^{29}	11^{30}	12^{1}	13^{2}	14^{3}
15^{4}	16^{5}	17^{6}	18^{7}	19^{8}	20^{9}	21^{10}
22^{11}	23^{12}	24^{13}	25^{14}	26^{15}	27^{16}	28^{17}
29^{18}						

MARCH (Abib is 12th)

S	M	T	W	T	F	S
	1^{19}	2^{20}	3^{22}	4^{22}	5^{23}	6^{24}
7^{25}	8^{26}	9^{27}	10^{28}	11^{29}	12^{1}	13^{2}
14^{3}	15^{4}	16^{5}	17^{6}	18^{7}	19^{8}	20^{9}
21^{10}	22^{11}	23^{12}	24^{13}	25^{14}	26^{15}	27^{16}
28^{17}	29^{18}	30^{19}	31^{20}			

Passover on 25th, Day of First Fruits 27th Unleavened Bread Week 26th- Apr 1st

APRIL (Zif is 11th)

S	M	T	W	T	F	S
				1^{21}	2^{22}	3^{23}
4^{24}	5^{25}	6^{26}	7^{27}	8^{28}	9^{29}	10^{30}
11^{1}	12^{2}	13^{3}	14^{4}	15^{5}	16^{6}	17^{7}
18^{8}	19^{9}	20^{10}	21^{11}	22^{12}	23^{13}	24^{14}
25^{15}	26^{16}	27^{17}	28^{18}	29^{19}	30^{20}	

MAY (Sivan is 10th)

S	M	T	W	T	F	S
						1^{21}
2^{22}	3^{23}	4^{24}	5^{25}	6^{26}	7^{27}	8^{28}
9^{29}	10^{1}	11^{2}	12^{3}	13^{4}	14^{5}	15^{6}
16^{7}	17^{8}	18^{9}	19^{10}	20^{11}	21^{12}	22^{13}
23^{14}	24^{15}	25^{16}	26^{17}	27^{18}	28^{19}	29^{20}
30^{21}	31^{22}					

JUNE (Tammuz is 8th)

S	M	T	W	T	F	S
		1^{23}	2^{24}	3^{25}	4^{26}	5^{27}
6^{28}	7^{29}	8^{1}	9^{2}	10^{3}	11^{4}	12^{5}
13^{5}	14^{7}	15^{8}	16^{9}	17^{10}	18^{11}	19^{12}
20^{13}	21^{14}	22^{15}	23^{16}	24^{17}	25^{18}	26^{19}
27^{20}	28^{21}	29^{22}	30^{23}			

what they mean.

H226 sign 'ôth *oth*

Probably from H225 (in the **sense of *appearing***); a ***signal*** (literally or figuratively), as **a *flag*, *beacon*, *monument*, *omen*,** *prodigy*, ***evidence***, etc.: - mark, miracle, (en-) sign, token.

H4150 seasons mô'êd mô'êd mô'âdâh

mo-ade', mo-ade', mo-aw-daw'

From H3259; properly an *appointment*, that is, a **fixed *time*** or season; specifically a ***festival***; conventionally a *year*; by implication, **an *assembly*** (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also **a *signal*** (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

So, when God put those luminaries in the heavens, He gave us everything we needed. David, speaking of the work God did, said this in **Psalms 104:19 He appointed H6213 the moon H3394 for seasons: H4150 the sun H8121 knoweth H3045 his going down. H3996**

Look at another form of **H6213**—appointing. God made and appointed the moon PARTICULARLY to tell ***the seasons***. By now, we should be on the same page. The seasons mentioned here are the same set times for God's feasts as seen in the definition of H4150. The moon shall tell God's people when these solemn feasts come. By doing so, we shall not miss any appointment with our God.

The next thing we need to understand is how. We have seen that the luminaries were to be FOR SIGNS H226. A sign is a signal. We have all seen turn signals on a car indicating the driver's intention to turn. A signal must be noticeable enough to catch the onlooker's attention whenever it appears.

When I look at the sun, its brilliance has never dimmed since it was lit. From morning when it rises until evening when it sets, its orb remains unchanged. So I would not call the sun a sign — a signal, an oth, a beacon. But when I look at the moon, there it is. The moon never appears the same way for any two consecutive days. Its illuminated appearance is continually changing. To me, that is the very essence of a signal. The moon is the luminary that announces the appointed times; it is the luminary that. In this interpretation, marks the seasons. I hope you will revisit Psalms 104 in light of Gen 1:14 and see that, in this interpretation, the moon tells us the appointed times is because it alone fulfills the meaning of A SIGNAL.

Now, what are those appointed times, and where are they found?

Lev 23:1-3 And the LORD H3068 spake H1696 unto H413 Moses, H4872 saying, H5592 [2]Speak H1696 unto H413 the children H1121 of Israel, H3478 and say H559 unto H413 them, *Concerning* the feasts H4150 of the LORD, H3068 which H834 (H853) ye shall proclaim H7121 *to be* holy H6944 convocations, H4744 *even* these H428 *are* my **feasts. H4150**

1 The Sabbath

[3]Six H8337 days H3117 shall work H4399 be done: H6213 but the seventh H7637 day H3117 *is* the sabbath H7676 of rest, H7677 an holy H6944 convocation; H4744 ye shall do H6213 no H3808 H3605 work H4399 *therein:* it H1931 *is* the sabbath H7676 of the LORD H3068 in all H3605 your dwellings. H4186

Notice that the meaning of SEASONS is shown again in verse 2 AS FEASTS and the first feast listed there is The SABBATH DAY. Yes, the Sabbath is the first one as known from

this verse and others that it comes on the seventh day of the week.

The moon was made to show us when the seasons and feasts would come. The first feast mentioned in the Bible is the Sabbath. That means the moon must also show us when the Sabbath comes. Why? Because the week lives inside the month. You cannot separate them. Without the moon, you cannot find the true Sabbath.

You may ask, "How does the moon show us the Sabbath? "For a long time, I thought the Sabbath was just like any other day — that nothing in the sky sets it apart. I know that many people think the same. But let us see what the Bible itself says about the Sabbath.

Eze 20:20 And hallow H6942 **my sabbaths; H7676 and they shall be H1961 a sign H226** between H996 me and you, that ye may know H3045 that H3588 I H589 *am* the LORD H3068 your God. H430

The Bible says that the Sabbath itself is a sign between God and His people. Think about it this way: If someone warns you, "If you see a red car, it belongs to a dangerous gang," what will you watch for? A red car. Many cars will pass, but when you see the red one, you will know — that is the one. In the same way, if the Sabbath is a sign, there must be something in the sky that shows us when it has come. That sign is given by the moon as you compare this verse with Psalms 104:19. God appointed the moon to show us the appointed times, and the Sabbath is the very first appointed time.

WHAT HAPPENS ON THE MOON THAT ENABLES IT TO TELL THE SEASONS?

The moon does not produce its own light. It reflects light from the sun. God has allowed humanity to study his works, so that today we have substantial information about the celestial bodies. **The moon orbits the earth over a period of approximately 29½ days and Inside this cycle, there are four complete weeks.** Since a calendar cannot have half a day, the cycle must alternate between 29 and 30 days in length to accommodate a lunation.

This period begins with the New Moon phase, when the moon is between the earth and the sun. This is usually the first day of a cycle called “Moonth” and was set apart as a day of worship as explained in **Sabbath Day as Defined in the Bible** in chapter 4. The Israelites of old knew this and have recorded it as follows. **Eze 46:1,3** Thus H3541 saith H559 the Lord H136 GOD; H3069 The gate H8179 of the inner H6442 court H2691 that looketh H6437 toward the east H6921 **shall be H1961 shut H5462 the six H8337 working H4639 days; H3117 but on the sabbath H3117 H7676 it shall be opened, H6605 and in the day H3117 of the new moon H2320 it shall be opened. H6605** [3] *Likewise the people H5971 of the land H776 shall worship H7812 at the door H6607 of this H1931 gate H8179 before H6440 the LORD H3068 in the sabbaths H7676 and in the new moons. H2320*

2 Kings 4:23 And he said, H559 Wherefore H4069 wilt thou H859 go H1980 to H413 him to day? H3117 *it is* neither H3808 new moon, H2320 nor H3808 sabbath. H7676 And she said, H559 *It shall be* well. H7965

The moon teaches us the calendar. We already understand this today. It starts with the New Moon - a tiny crescent. This is Day 1 of the new month. It is a worship day, not a workday. Work starts on Day 2. As the moon orbits the earth, every 7 days it shows a perfect shape: **Day 1: New Moon** Month begins is a Worship day. **Day 7: Half Moon** First quarter. You see a perfect half-moon in the evening sky. This is the 6th work day. **Day 8: Sabbath** The day after the half-moon is the first Sabbath. **Day 14: Full Moon** The moon is now completely full. This is the middle of the month. **Day 15: Sabbath** The day after the full moon is the second Sabbath. **Day 21: Half Moon Again** The moon is now waning. It rises late at night. By morning of Day 22, you see another perfect half-moon. **Day 22: Sabbath**

2031 ABIB 1 is March 24, TISHRI 1 is Sept 17 for the **Year 6018 which is 6000** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12**

2031 NAIROBI

JULY (Ab is 20th)

S	M	T	W	T	F	S
		1^{12}	2^{13}	3^{14}	**4^{15}**	5^{16}
6^{17}	7^{18}	8^{19}	9^{20}	10^{21}	**11^{22}**	12^{23}
13^{24}	14^{25}	15^{26}	16^{27}	17^{28}	**18^{29}**	19^{30}
20^{1}	21^{2}	22^{3}	23^{4}	24^{5}	25^{6}	26^{7}
27^{8}	28^{9}	29^{10}	30^{11}	31^{12}		

Day of Pentecost/Feast of Weeks on 18th

AUGUST (Elul is 19th)

S	M	T	W	T	F	S
					1^{13}	2^{14}
3^{15}	4^{16}	5^{17}	6^{18}	7^{19}	8^{20}	9^{21}
10^{22}	11^{23}	12^{24}	13^{25}	14^{26}	15^{27}	16^{28}
17^{29}	18	**19^{1}**	20^{2}	21^{3}	22^{4}	23^{5}
24^{6}	25^{7}	**26^{8}**	27^{9}	28^{10}	29^{11}	30^{12}
31^{13}						

SEPTEMBER (Tishri is 17th)

S	M	T	W	T	F	S
	1^{7}	**2^{8}**	3^{9}	4^{10}	5^{11}	6^{12}
7^{13}	8^{14}	**9^{15}**	10^{16}	11^{17}	12^{18}	13^{19}
14^{20}	15^{21}	**16^{22}**	**17^{1}**	18^{2}	19^{3}	20^{4}
21^{5}	22^{6}	23^{7}	**24^{8}**	25^{9}	**26^{10}**	27^{11}
28^{12}	29^{13}	30^{14}				

Day of Trumpets on 17th,Day of Atonement on 26th

OCTOBER (Bul is 17th)

S	M	T	W	T	F	S
			1^{15}	**2^{16}**	**3^{17}**	**4^{18}**
5^{19}	**6^{20}**	**7^{21}**	**8^{22}**	9^{23}	10^{24}	11^{25}
12^{26}	13^{27}	14^{28}	**15^{29}**	16^{30}	**17^{1}**	18^{2}
19^{3}	20^{4}	21^{5}	22^{6}	23^{7}	**24^{8}**	25^{9}
26^{10}	27^{11}	28^{12}	29^{13}	30^{14}	**31^{15}**	

Feast of Tabernacles from 1st – 7th

NOVEMBER (Chislev is 15th)

S	M	T	W	T	F	S
						1^{16}
2^{17}	3^{18}	4^{19}	5^{20}	6^{21}	**7^{22}**	8^{23}
9^{24}	10^{25}	11^{25}	12^{27}	13^{28}	**14^{29}**	**15^{1}**
16^{2}	17^{3}	18^{4}	19^{5}	20^{6}	21^{7}	**22^{8}**
23^{9}	24^{10}	25^{11}	26^{12}	27^{13}	28^{14}	**29^{15}**
30^{16}						

DECEMBER (Tebeth is 15th)

S	M	T	W	T	F	S
	1^{17}	2^{18}	3^{19}	4^{20}	5^{21}	**6^{22}**
7^{23}	8^{24}	9^{25}	10^{26}	11^{27}	12^{28}	**13^{29}**
14^{30}	**15^{1}**	16^{2}	17^{3}	18^{4}	19^{5}	20^{6}
21^{7}	**22^{8}**	23^{9}	24^{10}	25^{11}	26^{12}	27^{13}
28^{14}	**29^{15}**	30^{16}	31^{17}			

2031 ABIB 1 is March 24, TISHRI 1 is Sept 17 for the **Year 6018 which is 6000** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2031 NAIROBI** **(bracket months see page 33-34)**

JANUARY (Sebat is 24th)

S	M	T	W	T	F	S
			1[8]	2[9]	3[10]	4[11]
5[12]	6[13]	7[14]	8[15]	9[16]	10[17]	11[18]
12[19]	13[20]	14[21]	15[22]	16[23]	17[24]	18[25]
19[26]	20[27]	21[28]	22[29]	23[30]	24[1]	25[2]
26[3]	27[4]	28[5]	29[6]	30[7]	31[8]	

FEBRUARY (Adar is 22nd)

S	M	T	W	T	F	S
						1[9]
2[10]	3[11]	4[12]	5[13]	6[14]	7[15]	8[16]
9[17]	10[18]	11[19]	12[20]	13[21]	14[22]	15[23]
16[24]	17[25]	18[26]	19[27]	20[28]	21[29]	22[1]
23[2]	24[3]	25[4]	26[4]	27[6]	28[7]	

MARCH (Abib is 24th)

S	M	T	W	T	F	S
						1[8]
2[9]	3[10]	4[11]	5[12]	6[13]	7[14]	8[15]
9[16]	10[17]	11[18]	12[19]	13[20]	14[21]	15[22]
16[23]	17[24]	18[25]	19[26]	20[27]	21[28]	22[29]
23[30]	24[1]	25[2]	26[3]	27[4]	28[5]	29[6]
30[7]	31[8]					

APRIL (Zif is 22nd)

S	M	T	W	T	F	S
		1[9]	2[10]	3[11]	4[12]	5[13]
6[14]	7[15]	8[16]	9[17]	10[18]	11[19]	12[20]
13[21]	14[22]	15[23]	16[24]	17[25]	18[26]	19[27]
20[28]	21[29]	22[1]	23[2]	24[3]	25[4]	26[5]
27[6]	28[7]	29[8]	30[9]			

Passover on 6th,Day of First Fruits 8th,Unleavened Bread Week 7th- 13th

MAY (Sivan is 22nd)

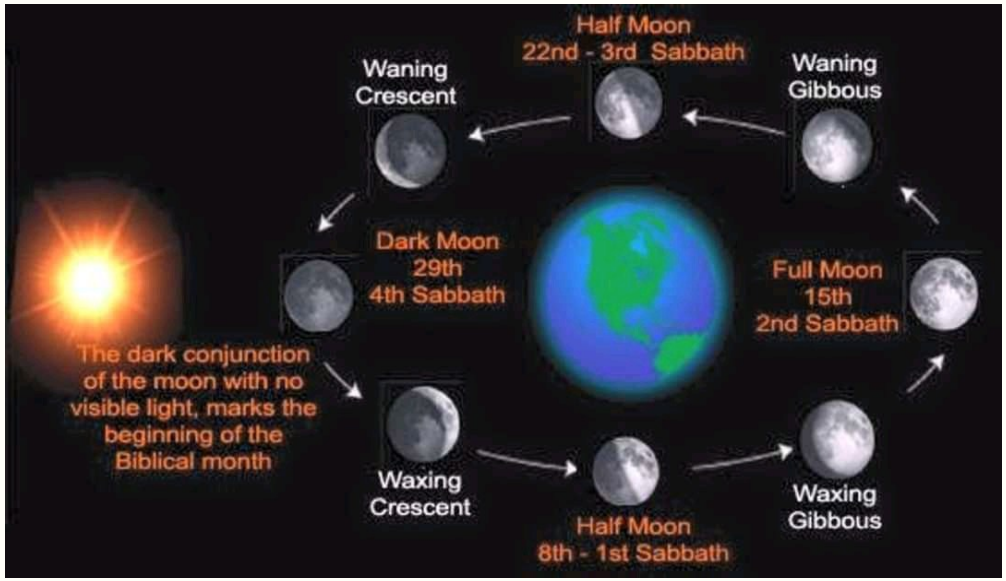
S	M	T	W	T	F	S
				1[10]	2[11]	3[12]
4[13]	5[14]	6[15]	7[16]	8[17]	9[18]	10[19]
11[20]	12[21]	13[22]	14[23]	15[24]	16[25]	17[26]
18[27]	19[28]	20[29]	21[30]	22[1]	23[2]	24[3]
25[4]	26[5]	27[6]	28[7]	29[8]	30[9]	31[10]

JUNE (Tammuz is 20th)

S	M	T	W	T	F	S
1[11]	2[12]	3[13]	4[14]	5[15]	6[16]	7[17]
8[18]	9[19]	10[20]	11[21]	12[22]	13[23]	14[24]
15[25]	16[26]	17[27]	18[28]	19[29]	20[1]	21[2]
22[3]	23[4]	24[5]	25[6]	26[7]	27[8]	28[9]
29[10]	30[11]					

Third. Sabbath. **Day 29: Last Sabbath** The moon finishes its cycle. Day 29 is the final Sabbath of the month. That is how the moon controls the month. If you follow the moon, you will never miss the Sabbath, and you will never miss any feast. the month and set times. Every set time can be tracked by the moon cycle beginning with the Sabbath day.

See this illustration on Moon Cycle Lesson **and Key in Page 67 then CALENDARS from PAGE 68**



Now turn to Chapter 12 in page 88 and learn also about how the Sun controls the year in order to have a complete picture.

BUT SATURDAY IS SIMPLE FOR KEEPING THE SABBATH

Sabbath keepers have long been dismissed as odd people who choose to defy the norm. But I tell you, Adventism is yet to become truly odd. Let us ask a simple question: Is the whole world unable to count from one to seven? Were we not taught that the first day of the week is Sunday? Who cannot count that way? There is more to it than counting. There is more to this war than meets the eye, and I believe it comes down to the WINE OF BABYLON. This confusion is man-made and fueled by the father of lies, whose aim is to distract us from seeing the truth.

With the God-fearing brothers and sisters among us, it cannot be that no one wants to obey God at all costs.

For years, we have read books that clearly trace the origin of Sunday in the calendars which we grew using. But what about its counterpart, Saturday? Is there not a single line in history or in the Bible that tells us about it's origin?

For example, Scripture records that Paul was present when Stephen delivered his final speech in Acts 7 before he was stoned. Scripture clearly records that Stephen was a man full of the Holy Spirit — an upright servant of God who tolerated no compromise. When his accusers brought him before the council, a host of evils was exposed, and this did not sit well with those who indulged in such vices. Exposing people's idols has never been easy; Paul did not find it easy in Macedonia either. [See Acts 19:24-34] Stephen

preached what God desired to pass on to His children — if only they would listen. But they resisted him.

In Acts 7:41-43 says "And G2532 they made a calf G3447 in G1722 those G1565 days, G2250 and G2532 offered G321 sacrifice G2378 unto the G3588 idol, G1497 and G2532 rejoiced G2165 in G1722 the G3588 works G2041 of their own G848 hands. G5495 [42] Then G1161 God G2316 turned, G4762 and G2532 gave them up G3860 G846 to worship G3000 the G3588 host G4756 of heaven; G3772 as G2531 it is written G1125 in G1722 the book G976 of the G3588 prophets, G4396 O ye house G3624 of Israel, G2474 have ye (G3361) offered G4374 to me G3427 slain beasts G4968 and G2532 sacrifices G2378 *by the space of* forty G5062 years G2094 in G1722 the G3588 wilderness? G2048 [43] **Yea, G2532 ye took up G353 the G3588 tabernacle G4633 of Moloch, G3434 and G2532 the G3588 star G798 of your G5216 god G2316 Remphan, G4481 figures G5179 which G3739 ye made G4160 to worship G4352 them: G846 and G2532 I will carry you away G3351 G5209 beyond G1900 Babylon.** G897

Stephen quotes this passage directly from the prophet Amos, and we can compare it with Amos 5:25-27 Have ye offered H5066 unto me sacrifices H2077 and offerings H4503 in the wilderness H4057 forty H705 years, H8141 O house H1004 of Israel? H3478 [26] **But ye have borne H5375 (H853) the tabernacle H5522 of your Moloch H4432 and Chiun H3594 your images, H6754 the star H3556 of your god, H430 which H834 ye made H6213 to yourselves**. [27] Therefore will I cause you to go into captivity H1540 beyond H4480 H1973 Damascus, H1834 saith H559 the LORD, H3068 whose name H8034 *is* The God H430 of hosts. H6635

One common accusation made here concerns the worship of something called **Remphan** in Greek. It is the same thing called **CHIUN** in Hebrew. So, what is that thing? Let us examine the meanings of the Strong's numbers given below.

H3594 kîyûn - *kee-yoon'*

1. probably a statue of the Assyrian-Babylonian **god of the planet Saturn** and used to symbolize Israelite apostasy.

G4481 Rhemphan - *hrem-fan'*

By incorrect transliteration for a word of Hebrew origin [H3594]; *Remphan* (that is, *Kijun*), an Egyptian idol: - Remphan

The accusation brought by Stephen was the worship of Chiun, which had been practiced by the forefathers of Israel during their apostasy. This Chiun was a statue — an idol representing the worship of the planet Saturn. In Stephen's time, there must have been a revival of this abomination, for he warned the people not to follow the path of their fathers. But when they grasped the depth of these truths, they were cut to the heart, as though their wickedness had been laid bare, and they stoned the messenger.

Sun worship was a common practice in Egypt, and it eventually spread to Rome. Pagan Rome welcomed and practiced it until eventually a day was set aside in honor of the sun, named after that very practice. I have also found that there was a celebration known as the Day of Sol Invictus, held on December 25, while the festival of Saturnalia was held from December 17 to 23 in honor of Saturn.

While it is true that, from the worship of the Sun, the Romans associated a day of the week with sun worship and called it Sunday, it is also true, according to the argument presented here, that the practices associated with Saturn gave rise to the name Saturday. These days were arranged so that Saturn's day came first, because Saturn was considered more powerful and feared by his worshippers, while the Sun's day came second in that

2030 ABIB 1 is April 3, TISHRI 1 is Sept 28 for the **Year 6017 which is 5999** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12**

2030 NAIROBI

JULY (Tammuz **starts on 1st Ab** starts 31st)

S	M	T	W	T	F	S
	1[1]	2[2]	3[3]	4[4]	5[5]	6[6]
7[7]	8[8]	9[9]	10[10]	11[11]	12[12]	13[13]
14[14]	15[15]	16[16]	17[17]	18[18]	19[19]	20[20]
21[21]	22[22]	23[23]	24[24]	25[25]	26[26]	27[27]
28[28]	29[29]	30[30]	31[1]			

Day of Pentecost/Feast of Weeks on 29th

AUGUST (Elul **starts on 29th**)

S	M	T	W	T	F	S
				1[2]	2[3]	3[4]
4[5]	5[6]	6[7]	7[8]	8[9]	9[10]	10[11]
11[12]	12[13]	13[14]	14[15]	15[16]	16[17]	17[18]
18[19]	19[20]	20[21]	21[22]	22[23]	23[24]	24[25]
25[26]	26[27]	27[28]	28[29]	29[1]	30[2]	31[3]

SEPTEMBER (Tishri **starts on 28th**)

S	M	T	W	T	F	S
1[4]	2[5]	3[6]	4[7]	5[8]	6[9]	7[10]
8[11]	9[12]	10[13]	11[14]	12[15]	13[16]	14[17]
15[18]	16[19]	17[20]	18[21]	19[22]	20[23]	21[24]
22[25]	23[26]	24[27]	25[28]	26[29]	27[30]	28[1]
29[2]	30[3]					

Day of Trumpets on 28th

OCTOBER (Bul **starts on 27th**)

S	M	T	W	T	F	S
		1[4]	2[5]	3[6]	4[7]	5[8]
6[9]	7[10]	8[11]	9[12]	10[13]	11[14]	12[15]
13[16]	14[17]	15[18]	16[19]	17[20]	18[21]	19[22]
20[23]	21[24]	22[25]	23[26]	24[27]	25[28]	26[29]
27[1]	28[2]	29[3]	30[4]	31[5]		

Day of Atonement on 7th Feast of Tabernacles from 12th-18th

NOVEMBER (Chislev **starts on 26th**)

S	M	T	W	T	F	S
					1[6]	2[7]
3[8]	4[9]	5[10]	6[11]	7[12]	8[13]	9[14]
10[15]	11[16]	12[17]	13[18]	14[19]	15[20]	16[21]
17[22]	18[23]	19[24]	20[25]	21[26]	22[27]	23[28]
24[29]	25[30]	26[1]	27[2]	28[3]	29[4]	30[5]

DECEMBER (Tebeth **starts on 25th**)

S	M	T	W	T	F	S
1[6]	2[7]	3[8]	4[9]	5[10]	6[11]	7[12]
8[13]	9[14]	10[15]	11[16]	12[17]	13[18]	14[19]
15[20]	16[21]	17[22]	18[23]	19[24]	20[25]	21[26]
22[27]	23[28]	24[29]	25[1]	26[2]	27[3]	28[4]
29[5]	30[6]	31[7]				

2030 ABIB 1 is April 3, TISHRI 1 is Sept 28 for the **Year 6017 which is 5999** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2030 NAIROBI** **(bracket months see page 33-34)**

JANUARY (Sebat starts on 5th)						
S	M	T	W	T	F	S
		1 27	2 28	**3 29**	4 30	**5 1**
6 2	7 3	8 4	9 5	10 6	11 7	**12 8**
13 9	14 10	15 11	16 12	17 13	18 14	**19 15**
20 16	21 17	22 18	23 19	24 20	25 21	**26 22**
27 23	28 24	29 25	30 26	31 27		

FEBRUARY (Adar starts on 3rd)						
S	M	T	W	T	F	S
					1 28	**2 29**
3 1	4 2	5 3	6 4	7 5	8 6	9 7
10 8	11 9	12 10	13 11	14 12	15 13	16 14
17 15	18 16	19 17	20 18	21 19	22 20	23 21
24 22	25 23	26 24	27 25	28 26		

MARCH (VeAdar starts on 5th)						
S	M	T	W	T	F	S
					1 27	2 28
3 29	4 30	**5 1**	6 2	7 3	8 4	9 5
10 6	11 7	**12 8**	13 9	14 10	15 11	16 12
17 13	18 14	**19 15**	20 16	21 17	22 18	23 19
24 20	25 21	**26 22**	27 23	28 24	29 25	30 26
31 27						

APRIL (Abib starts on 3rd)						
S	M	T	W	T	F	S
	1 28	**2 29**	**3 1**	4 2	5 3	6 4
7 5	8 6	9 7	**10 8**	11 9	12 10	13 11
14 12	15 13	**16 14**	**17 15**	18 16	19 17	20 18
21 19	22 20	23 21	**24 22**	25 23	26 24	27 25
28 26	29 27	30 28				

Passover on 16th Day of First Fruits 18th Unleavened Bread Week 17th-23rd

MAY (Zif starts on 3rd)						
S	M	T	W	T	F	S
			1 29	2 30	**3 1**	4 2
5 3	6 4	7 5	8 6	9 7	**10 8**	11 9
12 10	13 11	14 12	15 13	16 14	**17 15**	18 16
19 17	20 18	21 19	22 20	23 21	**24 22**	25 23
26 24	27 25	28 26	29 27	30 28	**31 29**	

JUNE (Sivan starts on 2nd)						
S	M	T	W	T	F	S
						1
2 1	3 2	4 3	5 4	6 5	7 6	8 7
9 8	10 9	11 10	12 11	13 12	14 13	15 14
16 15	17 16	18 17	19 18	20 19	21 20	22 21
23 22	24 23	25 24	26 25	27 26	28 27	29 28
30 29						

order.

Alexander Hislop in his book The Two Babylons has this to say in chapter seven the third paragraph. 'Now the name Saturn in Chaldee is pronounced Satur, but, as every Chaldee scholar knows, consists only of four letters, thus STUR. This name contains exactly the Apocalyptic number 666''

S = 060 **T** = 400 **U** = 006 **R** = 200 (**TOTALS TO 666)**

Several articles have circulated claiming that the Pope affirmed Saturday as the true biblical Sabbath. I now wonder whether the Pope was merely supporting what he knows belongs to him. How does he arrive at that conclusion? Because the system was made in Rome, and they know what they concealed in that amalgamation of paganism and Christianity when the compromise was struck in AD 321, as we shall see in a moment.

Pagan Rome devised a system of weekdays drawn entirely from heathen practices, and what we have today is a planetary week created in their honor. Paul, who had watched the stoning of Stephen, later wrote of the mystery of the man of sin which was already slowly gaining entry into the church in his own day.

In the book ***AMERICAN SENTINEL vol 9 of June 28, 1894*** *by Alonzo T. Jones and he says this; ''The next step in addition to this was the adoption of the day of the sun as a festival day. To such an extent were the forms of sun worship practiced in this apostasy, that before the close of the second century the heathen themselves charged these so-called Christians with worshiping the sun. A presbyter of the church of Carthage, then and now one of the "church fathers," who wrote about A.D. 200, considered it necessary to make a defense of the practice, which he did to the following effect in an address to the rulers and magistrates of the Roman Empire''* Others, again, certainly with more information and greater verisimilitude, believe that the sun is our god. We shall be counted Persians perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disk. The idea no doubt has originated from our being known to turn to the east in prayer. But you, many of you, also under pretense sometimes of worshiping the heavenly bodies, move your lips in the direction of the sunrise. In the same way, ***if we devote Sunday to rejoicing, from a far different reason than sun worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they too go far away from Jewish ways, of which indeed they are ignorant*** {June 28, 1894 ATJ, AMS 202.16 - 17}

SO, WHAT DID CONSTANTINE DO?

History records that in AD 321, the Roman Empire was ruled by Gaius Flavius Constantinus - commonly known as Constantine the Great - who reigned from AD 306 to 337. From my reading of Wikipedia, he remained a pagan worshipper and was baptized only on his deathbed. I have found no record of him ever disavowing his former beliefs or issuing an order to repeal the laws he had signed.

Constantine signed into law the observance of the pagan Sunday for Christians. We must understand what we are truly dealing with — a man from the ranks of Rome, the leader of a superpower. In pagan Rome, every festival was tied to a heathen practice, including the worship of the sun, the moon, and other celestial bodies. It was Babylon indeed. With Constantine on the throne and wielding such power, what could he not do to legalize such evil? No wonder that, during his reign, he finally did what most had not—he took the pagan festivals and brought them into the Church. The Christianization of paganism began. What a compromise! He did this for what he called the political stability of the kingdom. And Christians bowed to it, as Ellen White writes in Great controversy page 53.1 ''In the early part of the fourth century the emperor Constantine issued a decree making

Sunday a public festival throughout the Roman Empire. (See Appendix.) **The day of the sun was reverenced by his pagan subjects and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church.** But while many Godfearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment.'' {GC 53.1}

This act was coupled with rejection of the Jewish calendar at the First Council of Nicaea in AD325 this they did under Constantine's oversight.

To determine which lunar month was to be designated as Nisan, Christians relied on the Jewish community. By the later 3rd century **some Christians began to express dissatisfaction with what they took to be the disorderly state of the Jewish calendar**. They argued that contemporary Jews were identifying the wrong lunar month as the month of Nisan, choosing a month whose 14th day fell before the spring equinox. **Christians, these thinkers argued, should abandon the custom of relying on Jewish informants and instead do their own computations to determine which month should be styled Nisan,** setting Easter within this independently computed, Christian Nisan, which would always locate the festival after the equinox. **They justified this break with tradition by arguing that it was in fact the contemporary Jewish calendar that had broken with tradition by ignoring the equinox**, and that in former times the 14th of Nisan had never preceded the equinox. Others felt that the customary practice of reliance on the Jewish calendar should continue, even if the Jewish computations were in error from a Christian point of view. Source: https://en.m.wikipedia.org/wiki/First_Council_of_Nicaea under the section of separation of Easter…

One major move was made here: the Jewish calendar was invalidated. How ironic that the voice of the Christian himself moved the motion. No wonder Paul foresaw its rise when he gave his farewell address in **Acts 20:29–30.** They would now use the instrument of pagan Rome to dictate what Christians should do. It was not the calendar alone that was discarded, but also everything that calendar taught. Consider how they replaced Passover with Easter. Therefore, when we talk about the veneration of Sun-day, we must also see it for what it truly was: the rejection of the Jewish calendar and its appointed feast days. But what actually happened to Sun day? This is the order of days of the pagan Rome before Constantine made this weird switch. **1. SATURNS DAY 2. SUNS DAY 3. MOONS DAY 4. MARS DAY 5. MERCURY DAY 6. JUPITERS DAY 7. VENUS DAY 8. (UNKNOWN).** this information is obtained from www.creationcalendar.com on the guide titled Just how DID Satyrday become Sabbath.

I have also learned from Wikipedia that Rome had an eight-day week before Constantine made this adjustment in AD 321. See this; The ancient Etruscans developed an eight-day market week known as the nundinum around the 8th or 7th century BC. This was passed on to the Romans no later than the 6th century BC. As Rome expanded, it encountered the seven-day week and for a time attempted to include both. The popularity of the seven-day rhythm won, and the eight-day week disappeared. The cycle of seven days, named after the sun, the moon, and the five planets visible to the naked eye, was already customary in the time of Justin Martyr, who wrote of the Christians meeting on the Day of the Sun (Sunday). Emperor Constantine eventually established the seven-day week in the Roman calendar in AD 321 source: https://en.wikipedia.org/wiki/Eightday_week#:~:text=The%20ancient%20Etruscans%20developed%20an,than%20the%206th%20century%20BC.&text=Emperor%20Constantine%20eventually%20established%20the,Roman%20calendar%20in%20AD%20321.

2029 ABIB 1 is March 16, TISHRI 1 is Sept 9 for the **Year 6016 which is 5998** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12**

2029 NAIROBI

JULY (Ab **starts on 12th**)

S	M	T	W	T	F	S
1[19]	2[20]	3[21]	**4[22]**	5[23]	6[24]	7[25]
8[26]	9[27]	10[28]	**11[29]**	**12[1]**	13[2]	14[3]
15[4]	16[5]	17[6]	18[7]	**19[8]**	20[9]	21[10]
22[11]	23[12]	24[13]	25[14]	**26[15]**	27[16]	28[17]
29[18]	30[19]	31[20]				

Day of Pentecost/Feast of Weeks on 10th

AUGUST (Elul **starts on 10th**)

S	M	T	W	T	F	S
			1[21]	**2[22]**	3[23]	4[24]
5[25]	6[26]	7[27]	8[28]	**9[29]**	**10[1]**	11[2]
12[3]	13[4]	14[5]	15[6]	16[7]	**17[8]**	18[9]
19[10]	20[11]	21[12]	22[13]	23[14]	**24[15]**	25
26[17]	27[18]	28[19]	29[20]	30[21]	**31[22]**	

Day of Trumpets Sept 9th, Day of Atonement on Sept 18th, Tabernacles From Sept 23rd-29th

SEPTEMBER (Tishri **starts on 9th**)

S	M	T	W	T	F	S
						1[23]
2[24]	3[25]	4[26]	5[27]	6[28]	**7[29]**	8[30]
9[1]	10[2]	11[3]	12[4]	13[5]	14[6]	15[7]
16[8]	17[9]	**18[10]**	19[11]	20[12]	21[13]	22[14]
23[15]	**24[16]**	**25[17]**	**26[18]**	**27[19]**	**28[20]**	**29[21]**
30[22]						

OCTOBER (Bul **starts on 8th**)

S	M	T	W	T	F	S
	1[23]	2[24]	3[25]	4[26]	5[27]	6[28]
7[29]	**8[1]**	9[2]	10[3]	11[4]	12[5]	13[6]
14[7]	**15[8]**	16[9]	17[10]	18[11]	19[12]	20[13]
21[14]	**22[15]**	23[16]	24[17]	25[18]	26[19]	27[20]
28[21]	**29[22]**	30[23]	31[24]			

NOVEMBER (Chislev **starts on 7th**)

S	M	T	W	T	F	S
				1[25]	2[26]	3[27]
4[28]	**5[29]**	6[30]	**7[1]**	8[2]	9[3]	10[4]
11[5]	12[6]	13[7]	**14[8]**	15[9]	16[10]	17[11]
18[12]	19[13]	20[14]	**21[15]**	22[16]	23[17]	24[18]
25[19]	26[20]	27[21]	**28[22]**	29[23]	30[24]	

DECEMBER (Tebeth **starts on 6th**)

S	M	T	W	T	F	S
						1[25]
2[26]	3[27]	4[28]	**5[29]**	**6[1]**	7[2]	8[3]
9[4]	10[5]	11[6]	12[7]	**13[8]**	14[9]	15[10]
16[11]	17[12]	18[13]	19[14]	**20[15]**	21[16]	22[17]
23[18]	24[19]	25[20]	26[21]	**27[22]**	28[23]	29[24]
30[25]	31[26]					

2029 ABIB 1 is March 16, TISHRI 1 is Sept 9 for the **Year 6016 which is 5998** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2029 NAIROBI** **(bracket months see page 33-34)**

JANUARY (Sebat **starts on 15th**)

S	M	T	W	T	F	S
	1[17]	2[18]	3[19]	4[20]	5[21]	**6[22]**
7[23]	8[24]	9[25]	10[26]	11[27]	12[28]	**13[29]**
14[30]	**15[1]**	16[2]	17[3]	18[4]	19[5]	20[6]
21[7]	**22[8]**	23[9]	24[10]	25[11]	26[12]	27[13]
28[14]	**29[15]**	30[16]	31[17]			

FEBRUARY (Adar **starts on 14th**)

S	M	T	W	T	F	S
				1[18]	2[19]	3[20]
4[21]	**5[22]**	6[23]	7[24]	8[25]	9[26]	10[27]
11[28]	**12[29]**	13[30]	**14[1]**	15[2]	16[3]	17[4]
18[5]	19[6]	20[7]	**21[8]**	22[9]	23[10]	24[11]
25[12]	26[13]	27[14]	**28[15]**			

MARCH (Abib starts on 16th)

S	M	T	W	T	F	S
				1[16]	2[17]	3[18]
4[19]	5[20]	6[21]	**7[22]**	8[23]	9[24]	10[25]
11[26]	12[27]	13[28]	**14[29]**	15[30]	**16[1]**	17[2]
18[3]	19[4]	20[5]	21[6]	22[7]	**23[8]**	24[9]
25[10]	26[11]	27[12]	28[13]	**29[14]**	**30[15]**	**31[16]**

Passover on 29th,Day of First Fruits 31st, Unleavened Bread Week 30th-Apr 5th

APRIL (Zif **starts on 14th**)

S	M	T	W	T	F	S
1[17]	**2[18]**	**3[19]**	**4[20]**	**5[21]**	**6[22]**	7[23]
8[24]	9[25]	10[26]	11[27]	12[28]	**13**	**14[1]**
15[2]	16[3]	17[4]	18[5]	19[6]	20[7]	**21[8]**
22[9]	23[10]	24[11]	25[12]	26[13]	27[14]	**28[15]**
29	30[17]					

MAY (Sivan **starts on 14th**)

S	M	T	W	T	F	S
		1[18]	2[19]	3[20]	4[21]	**5[22]**
6[23]	7[24]	8[25]	9[26]	10[27]	11[28]	**12[29]**
13[30]	**14[1]**	15[2]	16[3]	17[4]	18[5]	19[6]
20[7]	**21[8]**	22[9]	23[10]	24[11]	25[12]	26[13]
27[14]	**28[15]**	29[16]	30[17]	31[18]		

JUNE (Tammuz **starts on 13th**)

S	M	T	W	T	F	S
					1[19]	2[20]
3[21]	**4[22]**	5[23]	6[24]	7[25]	8[26]	9[27]
10[28]	**11[29]**	12[30]	**13[1]**	14[2]	15[3]	16[4]
17[5]	18[6]	19[7]	**20[8]**	21[9]	22[10]	23[11]
24[12]	25[13]	26[14]	**27[15]**	28[16]	29[17]	30[18]

When we start talking of what Constantine did. We should see this switch. I never got to know the name of that eighth day of that week.

Constantine took SUN'S DAY and made it the first day, thereby displacing SATURN'S DAY. It was this Sun's Day that would later be enforced by law throughout the Christian world, and many switched to worshipping on it. Afterward, the Jewish calendar was deleted and lost. This is a pagan system at work, yet the Christian world has covered Sunday with its own religious observance. But Sunday was never the seventh day. It is the first day of the new week, and therefore cannot be regarded as the seventh day of the Jewish calendar. The only option left was to count to seven and land on Saturn's Day, so that the new system would appear just as valid as the old, rejected Jewish system.

Today, when we speak of the Saturday Sabbath, few realize that it is not reckoned by the Jewish calendar at all, but by the compromised system born from the marriage of paganism and Christianity — a system overseen by Constantine. I am conversant with the Swahili language and there is another betrayal. Under the new system, the days were arranged as follows: **1. SUNDAY 2. MONDAY 3. TUESDAY 4. WEDNESDAY 5. THURSDAY 6. FRIDAY 7. SATURDAY** The Swahili wording for the Roman week goes like this; **1. JUMAPILI 2. JUMATATU 3. JUMANNE 4. JUMATANO 5. ALHAMISI 6. IJUMAA 7. JUMAMOSI**

Native Swahili speakers know that **PILI** is obtained from **MBILI** and it means **TWO** as used in **JUMAPILI**. They know also that **MOSI** is **ILIYOTANGULIA/ BEING FIRST** and it means **ONE** as used in **JUMAMOSI**. This tells me that the deception is still very active. It is the same old madness in new clothes.

Some may argue that Constantine merely renamed the days of the biblical week with pagan names, but I disagree. The weekly cycle shown in the Bible is not the system used by the Romans. In the Bible, as shown in **chapter 4**, the seventh day is both numbered and named. It is the day that falls on the **8th**, **15th**, **22nd**, and **29th** days of the natural lunar month. The first days of the biblical week are also easy to identify — they are the **2nd**, **9th**, **16th**, and **23rd** of every month, without variation. I could concede that they had simply been renamed if Saturdays consistently maintained the order of Sabbath days as taught in Scripture — so that every Saturday fell on the **8th**, **15th**, **22nd**, and **29th**. But that is not the case today. This tells me that we are dealing with an entirely different version of the week.

This system represents the great power of Babylon. No matter how educated or uneducated you are, how rich or poor you are, the power of Rome will always hold sway. You will end up aligning yourself with its system of lies and obeying its commands. When they tell you that Sun's Day is the first day of their week, even though you can plainly see that it means "two," you will still have to bow. However you regard Saturn's day, it remains what it has always been — the original first day of the pagan week, established after the Jewish system was rejected.

Paul saw this developing danger early when he wrote in **2 Thessalonians 2:1**-4 [1]Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, [2]That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. [3]**Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first, and that man of sin be revealed, the son of perdition;** [4]**Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

SO WHAT SHALL WE DO

We live in a fast, noisy age where time feels rushed, broken, and out of order. Phones tell us the date. Governments tell us the holidays. But the heavens? They are still doing what God commanded on Day 4. The sun still rises to mark the year. The moon still renews to mark the month. And God's appointed times are still waiting for us to return to them.

Returning to God's lunar and solar calendar is not about going backward. It is about going back to the beginning — back to Eden, back to obedience, back to rhythm with the Creator. You are not late. You are right on time. In an age of confusion, God is calling a people who will listen to His clock in the sky. A people who will worship Him not by tradition, but by Truth. A people who will say: "Lord, teach us to number our days." — Psalm 90:12

As you use this calendar, don't strive for perfection. Strive for relationship. Look up. Count the days. Keep the Sabbaths. Celebrate the Feasts. And watch how your life slowly comes back into alignment with heaven.

The world is running on man's time. But you have been invited to walk in God's time.

The heavens still declare. And now, you are listening.

WHAT OF ELLEN G. WHITE'S VIEW?

There is so much speculation regarding the SOP's position on the Saturday Sabbath. I have examined Ellen G. White's writings, and I have not found any reference to Sunday as the Sabbath in her work. In several places, she states that Saturday was the day on which they observed the Sabbath. When I consider what the Bible says—which she teaches should be the greater light over her writings—I arrive at the point where I give the Bible precedence over what she has written on the Sabbath. This is what I have tried to explain in this work, and I believe I have presented the relevant verses fairly. Allow me to affirm my commitment to the Bible, and to the Bible alone. I quote her: **"When God's Word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus.** "The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. "**Our own views and ideas must not control our efforts. Man is fallible, but God's Word in infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, 'It is written.**' Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline." Review and Herald Dec. 15, 1885 (Selected Messages, Book 1, p. 416.2)

I choose to take the biblical position on this matter and thus submit to the testimony found therein.

HAVE YOU CONSIDERED REVELATION 12?

Rev 12:1-2 And there appeared a great wonder in heaven; **a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:** [2] And she being with child cried, travailing in birth, and pained to be delivered.

This passage has deeply captured my attention. A woman in Revelation has been used to represent the church. A pure woman represents the true church, while an idolatrous woman represents the fallen church. In this passage, we are dealing with the pure woman. The woman is presented in a very distinctive way. She is clothed with the sun, the moon is under her feet, and she has a crown of twelve stars upon her head. Consider the connection between this imagery and the creation account in Genesis 1:14–18, where God appointed the heavenly bodies to serve as signs and to mark times, days, years, and

2028 ABIB 1 is March 27, TISHRI 1 is Sept 19 for the **Year 6015 which is 5997** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12**

2028 NAIROBI

JULY (Ab starts on 23rd)						
S	M	T	W	T	F	S
						1^{9}
2^{10}	3^{11}	4^{12}	5^{13}	6^{14}	7^{15}	8^{16}
9^{17}	10^{18}	11^{19}	12^{20}	13^{21}	14^{22}	15^{23}
16^{24}	17^{25}	18^{26}	19^{27}	20^{28}	21^{29}	22^{30}
23^{1}	24^{2}	25^{3}	26^{4}	27^{5}	28^{6}	29^{7}
30^{8}	31^{9}					

AUGUST (Elul starts on 21st)						
S	M	T	W	T	F	S
		1^{10}	2^{11}	3^{12}	4^{13}	5^{14}
6^{15}	7^{16}	8^{17}	9^{18}	10^{19}	11^{20}	12^{21}
13^{22}	14^{23}	15^{24}	16	17^{26}	18^{27}	19^{28}
20^{29}	21^{1}	22^{2}	23^{3}	24^{4}	25^{5}	26^{6}
27^{7}	28^{8}	29^{9}	30^{10}	31^{11}		

SEPTEMBER (Tishri starts on 19th)						
S	M	T	W	T	F	S
					1^{12}	2^{13}
3^{14}	4^{15}	5^{16}	6^{17}	7^{18}	8^{19}	9^{20}
10^{21}	11^{22}	12^{23}	13^{24}	14^{25}	15^{26}	16^{27}
17^{28}	18^{29}	19^{1}	20^{2}	21^{3}	22^{4}	23^{5}
24^{6}	25^{7}	26^{8}	27^{9}	28^{10}	29^{11}	30^{12}

Day of Trumpets on 19th, Day of Atonement on 28th

OCTOBER (Bul starts on 19th)						
S	M	T	W	T	F	S
1^{13}	2^{14}	3^{15}	4^{16}	5^{17}	6^{18}	7^{19}
8^{20}	9^{21}	10^{22}	11^{23}	12^{24}	13^{25}	14^{26}
15^{27}	16^{28}	17^{29}	18^{30}	19^{1}	20^{2}	21^{3}
22^{4}	23^{5}	24^{6}	25^{7}	26^{8}	27^{9}	28^{10}
29^{11}	30^{12}	31^{13}				

Feast of Tabernacles from Oct 3rd -9th

NOVEMBER (Chislev starts on 17th)						
S	M	T	W	T	F	S
			1^{14}	2^{15}	3^{16}	4^{17}
5^{18}	6^{19}	7^{20}	8^{21}	9^{22}	10^{23}	11^{24}
12^{25}	13^{26}	14^{27}	15^{28}	16^{29}	17^{1}	18^{2}
19^{3}	20^{4}	21^{5}	22^{6}	23^{7}	24^{8}	25^{9}
26^{10}	27^{11}	28^{12}	29^{13}	30^{14}		

DECEMBER (Tebeth starts on 16th)						
S	M	T	W	T	F	S
					1^{15}	2^{16}
3^{17}	4^{18}	5^{19}	6^{20}	7^{21}	8^{22}	9^{23}
10^{24}	11^{25}	12^{26}	13^{27}	14^{28}	15^{29}	16^{1}
17^{2}	18^{3}	19^{4}	20^{5}	21^{6}	22^{7}	23^{8}
24^{9}	25^{10}	26^{11}	27^{12}	28^{13}	29^{14}	30
31^{16}						

2028 ABIB 1 is March 27, TISHRI 1 is Sept 19 for the **Year 6015 which is 5997** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2028 NAIROBI** **(bracket months see page 33-34)**

JANUARY (Adar **starts on 27th**)

S	M	T	W	T	F	S
						1^{5}
2^{6}	3^{7}	**4^{8}**	5^{9}	6^{10}	7^{11}	8^{12}
9^{13}	10^{14}	**11^{15}**	12^{16}	13^{17}	14^{18}	15^{19}
16^{20}	17^{21}	**18^{22}**	19^{23}	20^{24}	21^{25}	22^{26}
23^{27}	24^{28}	**25^{29}**	26^{30}	**27^{1}**	28^{2}	29^{3}
30^{4}	31^{5}					

FEBRUARY (VeAdar **starts on 26th**)

S	M	T	W	T	F	S
		1^{6}	2^{7}	**3^{8}**	4^{9}	5^{10}
6^{11}	7^{12}	8^{13}	9^{14}	**10^{15}**	11^{16}	12^{17}
13^{18}	14^{19}	15^{20}	16^{21}	**17^{22}**	18^{23}	19^{24}
20^{25}	21^{26}	22^{27}	23^{28}	**24^{29}**	25^{30}	**26^{1}**
27^{2}	28^{3}	29^{4}				

MARCH (Abib starts on 27th)

S	M	T	W	T	F	S
			1^{5}	2^{6}	3^{7}	**4^{8}**
5^{9}	6^{10}	7^{11}	8^{12}	9^{13}	10^{14}	**11^{15}**
12^{16}	13^{17}	14^{18}	15^{19}	16^{20}	17^{21}	**18^{22}**
19^{23}	20^{24}	21^{25}	22^{26}	23^{27}	24^{28}	**25^{29}**
26^{30}	**27^{1}**	28^{2}	29^{3}	30^{4}	31^{5}	

Passover on Apr 9th Day of First Fruits Apr 11th, Unleavened Bread Week Apr 10th-16th

APRIL (Zif **starts on 25th**)

S	M	T	W	T	F	S
						1^{6}
2^{7}	**3^{8}**	4^{9}	5^{10}	6^{11}	7^{12}	8^{12}
9^{14}	**10^{15}**	**11^{16}**	**12^{17}**	**13^{18}**	**14**	**15**
16	**17^{22}**	18^{23}	19^{24}	20^{25}	21^{26}	22
23^{28}	**24^{29}**	**25^{1}**	26^{2}	27^{3}	28^{4}	29^{5}
30^{6}						

MAY (Sivan **starts on 25th**)

S	M	T	W	T	F	S
	1^{7}	**2^{8}**	3^{9}	4^{10}	5^{11}	6^{12}
7^{13}	8^{14}	**9^{15}**	10^{16}	11^{17}	12^{18}	13^{19}
14^{20}	15^{21}	**16^{22}**	17^{23}	18^{24}	19^{25}	20^{26}
21^{27}	22^{28}	**23^{29}**	24^{30}	**25^{1}**	26^{2}	27^{3}
28^{4}	29^{5}	30^{6}	31^{7}			

JUNE (Tammuz **starts on 23rd**)

S	M	T	W	T	F	S
				1^{8}	2^{9}	3^{10}
4^{11}	5^{12}	6^{13}	7^{14}	**8^{15}**	9^{16}	10^{17}
11^{18}	12^{19}	13^{20}	14^{21}	**15^{22}**	16^{23}	17^{24}
18^{25}	19^{26}	20^{27}	21^{28}	**22^{29}**	**23^{1}**	24^{2}
25^{3}	26^{4}	27^{5}	28^{6}	29^{7}	**30^{8}**	

Day of Pentecost/Feast of Weeks on July 21st

seasons.

The imagery is striking. The woman is clothed with the **sun**, stands upon the **moon**, and wears a crown of **twelve stars**. These are the very heavenly bodies that Genesis identifies as having a role in marking God's appointed times. Viewed from this perspective, the symbolism presents God's people in relationship to the heavenly signs established by the Creator. The twelve stars also naturally invite comparison with the twelve tribes of Israel and, in the New Testament, the twelve apostles.

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https://drive.google.com/file/d/1tXkSBEgJh-W-91uy1GAuclKO5T0uOVbW/view?usp=drivesdk

CHAPTER 2: WHEN DOES A DAY START ACCORDING TO THE BIBLE?

As simple as it appears, even the start of a day brings confusion. Various schools of thought exist teaching that a day begins at midnight, and clocks are set accordingly. Others have read the Genesis account in chapter 1 and concluded that a day must begin in the evening while a few others hold that the day starts in the morning with a sunrise. With these views and the support given to each, one might wonder whether God has not shown us the answer in His Word.

In Genesis, it is recorded Gen 1:5 And God H430 called H7121 the light H216 **Day, H3117** and the darkness H2822 he called H7121 **Night. H3915** And the **evening H6153** and the **morning H1242** were H1961 the first H259 day.H3117

A casual reading of this verse and others of it's kind in Gen 1 assumes that EVENING means the whole night and that MORNING means the whole day. But up to now, you should be able to see that these four words have different Strong's numbers as shown and we are going to study them to understand their difference.

Day, H3117 yom - *yome*

From an unused root meaning to ***be hot*; a *day* (as the *warm* hours)**, whether literally (from sunrise to sunset, or from one sunset to the next), or figuratively (a space of time defined by an associated term), (often used adverbially): - age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, + (for) ever (-lasting, -more), X full, life, as (so) long as (. . . live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year (-ly), + younger.

Night. H3915 layil leyl layelah - *lah'-yil, lale, lah'-yel-aw*

From the same as H3883; properly a *twist* (**away of the light**), that is, *night*; figuratively *adversity:* -([mid-]) night (season).

Evening H6153 ʿereb - *eh'-reb*

From H6150; ***dusk:*** - + day, even (-ing, tide), night.

Morning H1242 boqer - *bo'-ker*

From H1239; **properly *dawn* (as the *break* of day)**; generally *morning:* - (+) day, early, morning, morrow.

Regarding the language of Genesis on when the day begins — in the verses that describe the sequence — what is actually written, and what is implied?

Genesis 1:6 -**9** And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.[7] And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. [8] And God called the firmament Heaven**. And the evening and the morning were the second day. [9] And God said,** Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

Let's approach it from the other direction and ask a different question: When does evening come? The evening comes when we have had the sun rising in the east and remaining in the sky up to noon. Then when it starts going down towards west side, the evening time is now found. In fact we don't have a specific hour called evening, as early as 3PM, we say it is evening, 5PM is still evening and 6PM is evening as well. But when the sun disappears from the sky, we enter the night. Those who claim that a day starts in the

2027 ABIB 1 is March 9, TISHRI 1 is Sept 1 for the **Year 6014 which is 5996** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12**

2027 NAIROBI

JULY (Ab starts on 5th)						
S	M	T	W	T	F	S
				1^{27}	2^{28}	3^{29}
4^{30}	5^{1}	6^{2}	7^{3}	8^{4}	9^{5}	10^{6}
11^{7}	12^{8}	13^{9}	14^{10}	15^{11}	16^{12}	17^{13}
18^{14}	19^{15}	20^{16}	21^{17}	22^{18}	23^{19}	24^{20}
25^{21}	26^{22}	27^{23}	28^{24}	29^{25}	30^{26}	31^{27}
Day of Pentecost/Feast of Weeks on 3rd						

AUGUST (Elul starts on 3rd)						
S	M	T	W	T	F	S
1^{28}	2^{29}	3^{1}	4^{2}	5^{3}	6^{4}	7^{5}
8^{6}	9^{7}	10^{8}	11^{9}	12^{10}	13^{11}	14^{12}
15^{13}	16^{14}	17^{15}	18^{16}	19^{17}	20^{18}	21^{19}
22^{20}	23^{21}	24^{22}	25^{23}	26^{24}	27^{25}	28^{26}
29^{27}	30^{28}	31^{29}				

SEPTEMBER (Tishri starts on 1st)						
S	M	T	W	T	F	S
			1^{1}	2^{2}	3^{3}	4^{4}
5^{5}	6^{6}	7^{7}	8^{8}	9^{9}	10^{10}	11^{11}
12^{12}	13^{13}	14^{14}	15^{15}	16^{16}	17^{17}	18^{18}
19^{19}	20^{20}	21^{21}	22^{22}	23^{23}	24^{24}	25^{25}
26^{26}	27^{27}	28^{28}	29^{29}	30^{30}		
Day of Trumpets on 1st, Day of Atonement on 10th, Feast of Tabernacles from 15th-21st						

OCTOBER (Bul starts on 1st, Chislev starts on 30th)						
S	M	T	W	T	F	S
					1^{1}	2^{2}
3^{3}	4^{4}	5^{5}	6^{6}	7^{7}	8^{8}	9^{9}
10^{10}	11^{11}	12^{12}	13^{13}	14^{14}	15^{15}	16^{16}
17^{17}	18^{18}	19^{19}	20^{20}	21^{21}	22^{22}	23^{23}
24^{24}	25^{25}	26^{26}	27^{27}	28^{28}	29^{29}	30^{1}
31^{2}						

NOVEMBER (Tebeth starts on 29th)						
S	M	T	W	T	F	S
	1^{3}	2^{4}	3^{5}	4^{6}	5^{7}	6^{8}
7^{9}	8^{10}	9^{11}	10^{12}	11^{13}	12^{14}	13^{15}
14^{16}	15^{17}	16^{18}	17^{18}	18^{20}	19^{21}	20^{22}
21^{23}	22^{24}	23^{25}	24^{26}	25^{27}	26^{28}	27^{29}
28^{30}	29^{1}	30^{2}				

DECEMBER (Sebat starts on 28th)						
S	M	T	W	T	F	S
			1^{3}	2^{4}	3^{5}	4^{6}
5^{7}	6^{8}	7^{9}	8^{10}	9^{11}	10^{12}	11^{13}
12^{14}	13^{15}	14^{16}	15^{17}	16^{18}	17^{19}	18^{20}
19^{21}	20^{22}	21^{23}	22^{24}	23^{25}	24^{26}	25^{27}
26^{28}	27^{29}	28^{1}	29^{2}	30^{3}	31^{4}	

2027 ABIB 1 is March 9, TISHRI 1 is Sept 1 for the **Year 6014 which is 5996** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2027 NAIROBI** **(bracket months see page 33-34)**

JANUARY (Sebat starts on 8th)						
S	M	T	W	T	F	S
					1^{24}	2^{25}
3^{26}	4^{27}	5^{28}	**6^{29}**	7^{30}	**8^{1}**	9^{2}
10^{3}	11^{4}	12^{5}	13^{6}	14^{7}	**15^{8}**	16^{9}
17^{10}	18^{11}	19^{12}	20^{13}	21^{14}	**22^{15}**	23^{16}
24^{17}	25^{18}	26^{19}	27^{20}	28^{21}	**29^{22}**	30^{23}
31^{24}						

FEBRUARY (Adar starts on 7th)						
S	M	T	W	T	F	S
	1^{25}	2^{26}	3^{27}	4^{28}	**5^{29}**	6^{30}
7^{1}	8^{2}	9^{3}	10^{4}	11^{5}	12^{6}	13^{7}
14^{8}	15^{9}	16^{10}	17^{11}	18^{12}	19^{13}	20^{14}
21^{15}	22^{16}	23^{17}	24^{18}	25^{19}	26^{20}	27^{21}
28^{22}						

MARCH (Abib starts on 9th)						
S	M	T	W	T	F	S
	1^{23}	2^{24}	3^{25}	4^{26}	52^{7}	6^{28}
7^{29}	8^{30}	**9^{1}**	10^{2}	11^{3}	12^{4}	13^{5}
14^{6}	15^{7}	**16^{8}**	17^{9}	18^{10}	19^{11}	20^{12}
21^{13}	**22^{14}**	**23^{15}**	**24^{16}**	**25^{17}**	**26^{18}**	**27^{19}**
28^{20}	**29^{21}**	**30^{22}**	31^{23}			

Passover on 22nd , Day of First Fruits 24th,Unleavened Bread Week 23rd-29th

APRIL (Zif starts on 7th)						
S	M	T	W	T	F	S
				1^{24}	2^{25}	32^{6}
4^{27}	5^{28}	**6^{29}**	**7^{1}**	8^{2}	9^{3}	10^{4}
11^{5}	12^{6}	13^{7}	**14^{8}**	15^{9}	16^{10}	17^{11}
18	19^{13}	20^{14}	**21^{15}**	22^{16}	23^{17}	24^{18}
25^{19}	26^{20}	27^{21}	**28^{22}**	29^{23}	30^{24}	

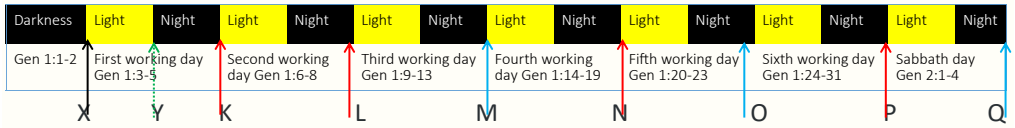
MAY (Sivan starts on 7th)						
S	M	T	W	T	F	S
						1^{25}
2^{26}	3^{27}	4^{28}	**5^{29}**	6^{30}	**7^{1}**	8^{2}
9^{3}	10^{4}	11^{5}	12^{6}	13^{7}	**14^{8}**	15^{9}
16^{10}	17^{11}	18^{12}	19^{13}	20^{14}	**21^{15}**	22^{16}
23^{17}	24^{18}	25^{19}	26^{20}	27^{21}	**28^{22}**	29^{23}
30^{24}	31^{25}					

JUNE (Tammuz starts on 5th)						
S	M	T	W	T	F	S
		1^{26}	2^{27}	3^{28}	**4^{29}**	**5^{1}**
6^{2}	7^{3}	8^{4}	9^{5}	10^{6}	11^{7}	**12^{8}**
13^{9}	14^{10}	15^{11}	16^{12}	17^{13}	18^{14}	**19^{15}**
20^{16}	21^{17}	22^{18}	23^{19}	24^{20}	25^{21}	**26^{22}**
27^{23}	28^{24}	29^{25}	30^{26}			

evening at sunset should look at this.

Gen 1:6-9 tells us that the evening and morning were the second day and found also in several other verses. The said evenings came therefore after the sun rose in the morning, lit the day for 12 hours and when it started disappearing now the evening came. Then the night fell and went all the way till the sunrise. It is here that we find a morning again and we are told a full day is now counted. So when you come to the end of Gen 1: 8 (and others) we are standing in a morning and what is behind us is a full day. That very morning before us, we are told that GOD AGAIN SAID. The activities of another day begin. Behind us in this morning is a full day and before us is a beginning of another day. Let's see that link between verse 8 and 9 above and others of a similar kind.

See this diagram to understand it better.



It was evening, and the morning were the first day. That's from point **Y** to **K**, then verse 9 in Genesis 1 picks from point **K** that same moment and it enters the light portion, then the night comes and when it is over, in the next morning we count day two at point **L.**

Therefore the lighted part of the day must precede the night, an order that cannot be exchanged without the authority of the creator. This is the order found also in verse 3, where we find God coming to his creation and taking one the objects He had created namely the sun, and perfecting its shining. I say the sun because among all that God created, it's the sun that gives forth light to dispel darkness here on earth. God then demarcates the two kinds of light, first he brings in the shinning light then he allocates the dark light. The shinning side precedes the dark side. This order of nature cannot be reversed by man. But what of the dark part ending at **X?** This period is not referred to as an evening and morning since time keeping devices are not yet awakened. The sun and the moon have not yet been set in motion so that we can count it an evening and morning. This period is the great start point, when everything is at default and it is the numberless period in Genesis. Looking yet into how the bible calendar operates, this period has been identified as date 01/01/001 and that day comes every new moon day. I am tempted to say this is the dark phase of the lunar month. But when God sets things the way He wants us to see them, the first thing to be brought in is **SUNLIGHT**, then **NIGHT FOLLOWS.**

Look also at how language has betrayed us. In the usage of the following terms we shall discover the sequence of the day-night as forming the cycle we commonly call day. They are as follows; **YESTERDAY, YESTERNIGHT, TODAY, TONIGHT, TOMOROW**. These statements are in some verses in the bible and we shall see theirs usage. But what do they mean?

Yesterday is the day before today. Yesternight is the night of yesterday. Today is the present day/current day and the night to that day is tonight, the night of today. Tomorrow is the day starting at the end of the current one. This tells me that tonight belongs to today and not tomorrow. If I tell you that I will visit you tonight, you wont be expecting me to come in the night of tomorrow. Because tomorrows night will not come today. If I do not come the night of the present day then I will have broken the promise.

Lets see the usage. In Exodus 16, one of my sweetest chapters. As I have explained in the chapter 4 on **SABBATH DAY AS DEFINED IN THE BIBLE**. You shall see that when Moses and the Israelites arrived at Sinai it was the 15th day of the Second month. They got quails that evening and manna was for the first day given in the morning of the next day and

collected for the next six working days. When it came to the 21st day of that month, Moses says in verse 23 as follows; **Exodus 16:22-23** And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses. [23] And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day,* and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Verse 12-13 says that on that day they came and complained, and in the evening, God gave them the quails at point **B**, **this was on that day**. Then they slept and when they woke up in the morning, white crystals were seen and they called it Manna. So the 16th is the first day manna was first given at point **C**. It kept falling for the next six working days then on morning of 21st when they went to collect at point **D**, they took twice the usual ration and it was reported to **Moses who said that it won't rot because that's the way God commanded since It will be kept for two days because the Sabbath is Tomorrow (point F).** *Moses didn't say that TONIGHT (point E) is Sabbath*. He knew that the Sabbath was coming at the break of the day in the morrow. Now go back to Genesis and you shall find the same thing there.

THE PASSOVER

This is another clear landmark in the bible that we must thank God for. This day is so well cut out such that its absence would be chaotic. First it has a given date, it was date 14 of Abib.

The New Testament puts it in a weekly cycle as if the Old Testament never did. It is identified as the SIXTH DAY of the week. The next day is spelt out clearly and it is called the SABBATH DAY which is dated the 15th of same month.

The Passover feast was a symbol pointing to the Lamb of God who would die for the sins of humanity, and that Lamb is Jesus. When He finally came, He fulfilled that requirement to the very letter. He was killed at the exact hour when the evening sacrifice was being offered, for this is how Passover was commanded to be observed: Exo 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

The ninth hour, when this Passover lamb was killed, was around 3 p.m., and it is recorded that at that hour Jesus died, see Matthew 27:45. **As if he had been slaughtered by the people**. This is in a direct fulfillment of the setting in Exodus 12:6. The next fulfilment was that of being buried and the bible says in **Exo 12:8,12,28-29** [8] **And they shall eat the flesh in that night**, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. [12] For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. [28] And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. [29] And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

The Lamb which had been slain in the evening of 14th had to be roasted and eaten

2026 ABIB 1 is March 19, TISHRI 1 is Sept 12 for the **Year 6013 which is 5995** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12**

2026 NAIROBI

JULY (Ab **starts on 15th**)

S	M	T	W	T	F	S
			1^{16}	2^{17}	3^{18}	4^{19}
5^{20}	6^{21}	7^{22}	8^{23}	9^{24}	10^{25}	11^{26}
12^{27}	13^{28}	14^{29}	15^{1}	16^{2}	17^{3}	18^{4}
19^{5}	20^{6}	21^{7}	22^{8}	23^{9}	24^{10}	25^{11}
26^{12}	27^{13}	28^{14}	29^{15}	30^{16}	31^{17}	

Day of Pentecost/Feast of Weeks on 13th

AUGUST (Elul **starts on 13th**)

S	M	T	W	T	F	S
						1^{18}
2^{19}	3^{20}	4^{21}	5^{22}	6^{23}	7^{24}	8^{25}
9^{26}	10^{27}	11^{28}	12^{29}	13^{1}	14^{2}	15^{3}
16^{4}	17^{5}	18^{6}	19^{7}	20^{8}	21^{9}	22^{10}
23^{11}	24^{12}	25^{13}	26^{14}	27^{15}	28^{16}	29^{17}
30^{18}	31^{19}					

SEPTEMBER (Tishri **starts on 12th**)

S	M	T	W	T	F	S
		1^{20}	2^{21}	3^{22}	4^{23}	5^{24}
6^{25}	7^{26}	8^{27}	9^{28}	10^{29}	11^{30}	12^{1}
13^{2}	14^{3}	15^{4}	16^{5}	17^{6}	18^{7}	19^{8}
20^{9}	21^{10}	22^{11}	23^{12}	24^{13}	25^{14}	26^{15}
27^{16}	28^{17}	29^{18}	30^{19}			

Day of Trumpets on 12th, Day of Atonement on 21st, Feast Tabernacles from 26th – Oct 2nd

OCTOBER (Bul **starts on 11th**)

S	M	T	W	T	F	S
				1^{20}	2^{21}	3^{22}
4^{23}	5^{24}	6^{25}	7^{26}	82^{7}	9^{28}	10^{29}
11^{1}	12^{2}	13^{3}	14^{4}	15^{5}	16^{6}	17^{7}
18^{8}	19^{9}	20^{10}	21^{11}	22^{12}	23^{13}	24^{14}
25^{15}	26^{16}	27^{17}	28^{18}	29^{19}	30^{20}	31^{21}

NOVEMBER (Chislev **starts on 10th**)

S	M	T	W	T	F	S
1^{22}	2^{23}	3^{24}	4^{25}	5^{26}	6^{27}	7^{28}
8^{29}	9^{30}	10^{1}	11^{2}	12^{3}	13^{4}	14^{5}
15^{6}	16^{7}	17^{8}	18^{9}	19^{10}	20^{11}	21^{12}
22^{13}	23^{14}	24^{15}	25^{16}	26^{17}	27^{18}	28^{19}
29^{20}	30^{21}					

DECEMBER (Tebeth **starts on 9th**)

S	M	T	W	T	F	S
		1^{22}	2^{23}	3^{24}	4^{25}	5^{26}
6^{27}	7^{28}	8^{29}	9^{1}	10^{2}	11^{3}	12^{4}
13^{5}	14^{6}	15^{7}	16^{8}	17^{9}	18^{10}	19^{11}
20^{12}	21^{13}	22^{14}	23^{15}	24^{16}	25^{17}	26^{18}
27^{19}	28^{20}	29^{21}	30^{22}	31^{23}		

2026 ABIB 1 is March 19, TISHRI 1 is Sept 12 for the **Year 6013 which is 5995** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2026 NAIROBI** **(bracket months see page 33-34)**

JANUARY (Sebat **starts on 19th**)

S	M	T	W	T	F	S
				1	2	**3[15]**
4[16]	5[17]	6[18]	7[19]	8[20]	9[21]	**10[22]**
11[23]	12[24]	13[25]	14[26]	15[27]	16[28]	**17[29]**
18[30]	**19[1]**	20[2]	21[3]	22[4]	23[5]	24[6]
25[7]	**26[8]**	27[9]	28[10]	29[11]	30[12]	31[13]

FEBRUARY (Adar **starts on 18th**)

S	M	T	W	T	F	S
1[14]	**2[15]**	3[16]	4[17]	5[18]	6[19]	7[20]
8[21]	**9[22]**	10[23]	11[24]	12[25]	13[26]	14[27]
15[28]	**16[29]**	17[30]	**18[1]**	19[2]	20[3]	21[4]
22[5]	23[6]	24[7]	**25[8]**	26[9]	27[10]	28[11]

MARCH (Abib **starts on 19th**)

S	M	T	W	T	F	S
1[12]	2[13]	3[14]	**4[15]**	5[16]	6[17]	7[18]
8[19]	9[20]	10[21]	**11[22]**	12[23]	13[24]	14[25]
15[26]	16[27]	17[28]	**18[29]**	**19[1]**	20[2]	21[3]
22[4]	23[5]	24[6]	25[7]	**26[8]**	27[9]	28[10]
29[11]	30[12]	31[13]				

APRIL (Zif **starts on 18th**)

S	M	T	W	T	F	S
			1[14]	**2[15]**	**3[16]**	4[17]
5[18]	**6[19]**	**7[20]**	**8[21]**	**9[22]**	10[23]	11[24]
12[25]	13[26]	14[27]	15[28]	**16**	17[30]	**18[1]**
19[2]	20[3]	21[4]	22[5]	23[6]	24[7]	**25[8]**
26[9]	27[10]	28[11]	29[12]	30		

Passover on 1st, Day of First Fruits on 3rd, Unleavened Bread Week 2nd-8th

MAY (Sivan **starts on 17th**)

S	M	T	W	T	F	S
					1[14]	**2[15]**
3[16]	4[17]	5[18]	6[19]	7[20]	8[21]	**9[22]**
10[23]	11[24]	12[25]	13[26]	14[27]	15[28]	**16[29]**
17[1]	18[2]	19[3]	20[4]	21[5]	22[6]	23[7]
24[8]	25[9]	26[10]	27[11]	28[12]	29[13]	30[14]
31[15]						

JUNE (Tammuz **starts on 16th**)

S	M	T	W	T	F	S
	1[16]	2[17]	3[18]	4[19]	5[20]	6[21]
7[22]	8[23]	9[24]	10[25]	11[26]	12[27]	13[28]
14[29]	15[30]	**16[1]**	17[2]	18[3]	19[4]	20[5]
21[6]	22[7]	**23[8]**	24[9]	25[10]	26[11]	27[12]
28[13]	29[14]	**30[15]**				

in THAT NIGHT of the 14th. Not the next night. It was to be taken TONIGHT, this is another example of TODAY and its night TONIGHT. What, then, did this eating represent?

We have seen that Jesus died as the true Lamb of God with the mission to fulfill all the Scriptures concerning Him, as it is written. We have seen how He was the chosen Lamb for slaughter, how He was slaughtered, and how He died at the exact time appointed for the evening sacrifice.

The burial was to be fulfilled exactly as written, in the night, THAT NIGHT indeed. The EATING was fulfilling his burial. Jesus is the Lamb the Israelites had eaten throughout those days, when the throats of innocent animals were sliced. When the flesh was picked and chewed then swallowed, it was literally buried in the bellies of the partakers and thus foreshown what would befall the Master. That he shall be swallowed and buried in the ground when the hour comes. So in the burial of Jesus, there is a complete answer to the eating of the Lamb because He was buried at night exactly the time the first piece of flesh was swallowed by the Israelites. That hour had to be just before midnight.

This is why taking the Passover meal has never been a daytime event, it never was. The precedent set by God requires that this important meal be partaken at night, that night of Abib 14th or for special reasons it can be on Zif 14th (Num 9:10,11) and not any other day. It requires that the Lamb be prepared in the evening of that day of 14th too.

In the Last supper just before his arrest, Jesus didn't go against this order. We read this in **Luke 22:34,45- 46,55-56,60-61,66** [34] And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. [45] And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, [46] And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. [55] And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. [56] But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. [60] And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. [61] And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. [66] **And as soon as it was day,** the elders of the people and the chief priests and the scribes came together, and led him into their council, saying **Mark 15:1** And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

Jesus on the 13th of Abib, ordered his disciples to make ready a room so that He might share a meal with them similar to a Passover. He had to do this if he should be the Lamb to be sacrificed for humanity on the appointed day which was the next. So on this day, he went with the twelve and took the Meal. This meal called the Last Supper was also taken at night. The verses above tell us that after this meal, the disciples had become so weary and could not stay awake to pray with Jesus at Gethsemane. As they were talking during that meal, Peter as usual promised never to deny the Master. But we see Jesus telling him that on THAT VERY DAY, (NOT TOMOROW) verse 34, he will deny him thrice before the cock crows.

The first cockcrow generally occurs around 3 a.m in the morning. By this time we find Judas had already led the soldiers to Jesus and had been arrested and prepared for judgment. We have seen that Jesus was in prayer that night after taking the Last supper. His disciples could not stay awake and pray with Him. Then Mark tells us in Mark 15:1 that when the morning came, Jesus was presented to Pilate. Reading the whole chapter reveals that this morning is the one of Passover 14th when he is crucified. So we have two days here brought to view. The day and night before crucifixion and the day of crucifixion

WHAT OF LUKE 23: 54?

Luke 23:53-54 And G2532 he took it down, G2507 G846 and wrapped G1794 it G846 in linen, G4616 and G2532 laid G5087 it G846 in G1722 a sepulcher G3418 that was hewn in stone, G2991 wherein G3757 never man G3762 G3764 before (G3756) was G2258 laid. G2749 [54] And G2532 that day G2250 was G2258 the preparation, G3904 and G2532 the **sabbath G4521 drew on. G2020**

This verse has led some to think that maybe the underlined statement means 6PM or the coming of darkness. But we can check and see which Greek word gives us DRAW ON equivalent in English language, Some other versions render it 'approaching'; a few use 'dawning. Here is the word;

Drew on G2020 epiphōskō - *ep-ee-foce'-ko*

A form of G2017; to begin to *grow light:* - begin to dawn, X draw on.

Can you see anything to do with darkness? Dawn is the earliest hour of the morning. The time when the Sun beams can be faintly seen on the eastern horizon. Looking back to how Passover was conducted, how the burial was fulfilled, how the women went back to make spices to embalm Jesus after the Sabbath. Does it make sense that the burial of our King was done accordingly in the night? Do you see how busy the people were that night?

WHERE EVENING TO EVENING MIGHT HAVE COME FROM

The Day of Atonement

Leviticus 23:26-32 [26] And the LORD spake unto Moses, saying, [27] Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. [28] And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God. [29] For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people. [30] And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people. [31] Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. [32] **It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.**

This verse has been misapplied or even overstretched as some try to fix a day beginning in the evening. The Day of Atonement is the only working day in the bible which is authorized to be a Sabbath day. In chapter 8 WHEN IS JESUS COMING you will learn how important this day is since it is the one upon which our LORD shall return. See also the calendars beginning on page 68 This diagram makes it easy to see how DoA was like.

Diagram 3

The day of Atonement was from the evening of date 9 up to the evening of date 10. So it spanned through two days. The first part is the night of 9th. The people were to AFFLICT their souls from the evening of 9th to the evening of 10th. This whole period is solemn and it's the Sabbath of the Great Day of the LORD. If counted in hours, you still get a 24-hour period. If a day then starts in the evening, we shall be reading the Bible incorrectly for we shall say that in the evening of 9th, the 10th day had already come. If this version is accepted, then we have to come to the morning of 11th which is contrary to the scriptures. A day therefore can't begin at sunset.

2025 ABIB 1 is March 30, TISHRI 1 is Sept 22 for the **Year 6012 which is 5994** According to Chapter 7

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2025 NAIROBI**

JULY (Ab **starts on 25th**)

S	M	T	W	T	F	S
		1^{6}	2^{7}	**3^{8}**	4^{9}	5^{10}
6^{11}	7^{12}	8^{13}	9^{14}	**10^{15}**	11^{16}	12^{17}
13^{18}	14^{19}	15^{20}	16^{21}	**17^{22}**	18^{23}	19^{24}
20^{25}	21^{26}	22^{27}	23^{28}	**24^{29}**	**25^{1}**	26^{2}
27^{3}	28^{4}	29^{5}	30^{6}	31^{7}		

Day of Pentecost/Feast of Weeks on 24th

AUGUST (Elul **starts on 24th**)

S	M	T	W	T	F	S
					1^{8}	2^{9}
3^{10}	4^{11}	5^{12}	6^{13}	7^{14}	**8^{15}**	9^{16}
10^{17}	11^{18}	12^{19}	13^{20}	14^{21}	**15^{22}**	16^{23}
17^{24}	18^{25}	19^{26}	20^{27}	21^{28}	**22^{29}**	23^{30}
24^{1}	25^{2}	26^{3}	27^{4}	28^{5}	29^{6}	30^{7}
31^{8}						

SEPTEMBER (Tishri **starts on 22nd**)

S	M	T	W	T	F	S
	1^{9}	2^{10}	3^{11}	4^{12}	5^{13}	6^{14}
7^{15}	8^{16}	9^{17}	10^{18}	11^{19}	12^{20}	13^{21}
14^{22}	15^{23}	16^{24}	17^{25}	18^{26}	19^{27}	20^{28}
21^{29}	**22^{1}**	23^{2}	24^{3}	25^{4}	26^{5}	27^{6}
28^{7}	**29^{8}**	30^{9}				

Day of Trumpets on 22nd

OCTOBER (Bul **starts on 22nd**)

S	M	T	W	T	F	S
			1^{10}	2^{11}	3^{12}	4^{13}
5^{14}	**6^{15}**	**7^{16}**	**8^{17}**	**9^{18}**	**10^{19}**	**11^{20}**
12^{21}	**13^{22}**	14^{23}	15^{24}	16^{25}	17^{26}	18^{27}
19^{28}	**20^{29}**	21^{30}	**22^{1}**	23^{2}	24^{3}	25^{4}
26^{5}	27^{6}	28^{7}	**29^{8}**	30^{9}	31^{10}	

Day of Atonement on Oct 1st, Feast of Tabernacles from 6th - 12th

NOVEMBER (Chislev **starts on 21st**)

S	M	T	W	T	F	S
						1^{11}
2^{12}	3^{13}	4^{14}	**5^{15}**	6^{16}	7^{17}	8^{18}
9^{19}	10^{20}	11^{21}	**12^{22}**	13^{23}	14^{24}	15^{25}
16^{26}	17^{27}	18^{28}	**19^{29}**	20^{30}	**21^{1}**	22^{2}
23^{3}	24^{4}	25^{5}	26^{6}	27^{7}	**28^{8}**	29^{9}
30^{10}						

DECEMBER (Tebeth **starts on 20th**)

S	M	T	W	T	F	S
	1^{11}	2^{12}	3^{13}	4^{14}	**5^{15}**	6^{16}
7^{17}	8^{18}	9^{19}	10^{20}	11^{21}	**12^{22}**	13^{23}
14^{24}	15^{25}	16^{26}	17^{27}	18^{28}	**19^{29}**	**20^{1}**
21^{2}	22^{3}	23^{4}	24^{5}	25^{6}	26^{7}	**27^{8}**
28^{9}	29^{10}	30^{11}	31^{12}			

2025 ABIB 1 is March 30, TISHRI 1 is Sept 22 for the **Year 6012 which is 5994** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2025 NAIROBI** **(bracket months see page 33-34)**

JANUARY (Adar starts on 30th)						
S	M	T	W	T	F	S
			1^{2}	2^{3}	3^{4}	4^{5}
5^{6}	6^{7}	**7^{8}**	8^{9}	9^{10}	10^{11}	11^{12}
12^{13}	13^{14}	**14^{15}**	15^{16}	16^{17}	17^{18}	18^{19}
19^{20}	20^{21}	**21^{22}**	22^{23}	23^{24}	24^{25}	25^{26}
26^{27}	27^{28}	**28^{29}**	29^{30}	**30^{1}**	31^{2}	

FEBRUARY (VeAdar starts on 28th)						
S	M	T	W	T	F	S
						1^{3}
2^{4}	3^{5}	4^{6}	5^{7}	**6^{8}**	7^{9}	8^{10}
9^{11}	10^{12}	11^{13}	12^{14}	**13^{15}**	14^{16}	15^{17}
16^{18}	17^{19}	18^{20}	19^{21}	**20^{22}**	21^{23}	22^{24}
23^{25}	24^{26}	25^{27}	26^{28}	**27^{29}**	**28^{1}**	

MARCH (Abib starts on 30th)						
S	M	T	W	T	F	S
						1^{2}
2^{3}	3^{4}	4^{5}	5^{6}	6^{7}	**7^{8}**	8^{9}
9^{10}	10^{11}	11^{12}	12^{13}	13^{14}	**14^{15}**	15^{16}
16^{17}	17^{18}	18^{19}	19^{20}	20^{21}	**21^{22}**	22^{23}
23^{24}	24^{25}	25^{26}	26^{27}	27^{28}	**28^{29}**	29^{30}
30^{1}	31^{2}					

APRIL (Zif starts on 28th)						
S	M	T	W	T	F	S
		1^{3}	2^{4}	3^{5}	4^{6}	5^{7}
6^{8}	7^{9}	8^{10}	9^{11}	10^{12}	11^{13}	**12^{14}**
13^{15}	14^{16}	15^{17}	16^{18}	17^{19}	18^{20}	19^{21}
20^{22}	21^{23}	22^{24}	23^{25}	24^{26}	25^{27}	26^{28}
27^{29}	**28^{1}**	29^{2}	30^{3}			

Passover on 12th,Day of First Fruits 14th,Unleavened Bread Week 13th-19th

MAY (Sivan starts on 28th)						
S	M	T	W	T	F	S
				1^{4}	2^{5}	3^{6}
4^{7}	**5^{8}**	6^{9}	7^{10}	8^{11}	9^{12}	10^{13}
11^{14}	**12^{15}**	13^{16}	14^{17}	15^{18}	16^{19}	17^{20}
18^{21}	**19^{22}**	20^{23}	21^{24}	22^{25}	23^{26}	24^{27}
25^{28}	**26^{29}**	27^{30}	**28^{1}**	29^{2}	30^{3}	31^{4}

JUNE (Tammuz starts on 26th)						
S	M	T	W	T	F	S
1^{5}	2^{6}	3^{7}	**4^{8}**	5^{9}	6^{10}	7^{11}
8^{12}	9^{13}	10^{14}	**11^{15}**	12^{16}	13^{17}	14^{18}
15^{19}	16^{20}	17^{21}	**18^{22}**	19^{23}	20^{24}	21^{25}
22^{26}	23^{27}	24^{28}	**25^{29}**	**26^{1}**	27^{2}	28^{3}
29^{4}	30^{5}					

MARK 16:1-2 tells us more

Mar 16:1-2 [1] And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. [2] **And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.**

This verse does not break the order either. It confirms that the time these women came to the tomb was at sunrise on the first day of the week — meaning that the Sabbath was over, and the new day dawning as the first day of the week, and work had resumed.

When I shared the meaning of **G2020** in a chat I had with a friend, I was almost got shocked when I looked at this second verse where that word DREW ON appeared, it is in Matthew 28:1 and you need to see it in the light of Mark 16:1-2

Mat 28:1-2 In the end of the sabbath, as it began to dawn toward the first *day* **of the week**, came Mary Magdalene and the other Mary to see the sepulchre. [2] And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

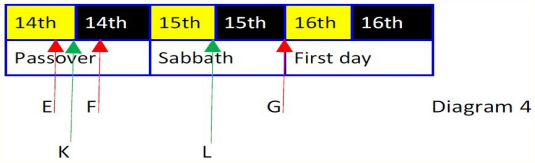


Diagram 4

At the NINTH HOUR on the 14th day, Jesus died at that exact time for evening sacrifice at point **E** in the diagram above. He is swallowed by the grave as the people swallow the flesh of the Lambs they had prepared and this is happening on the night of 14th in point **F,** he sleeps in the grave over the Sabbath day 15th and early in the morning of the first day of the week on 16th, at the end of the Sabbath at point **G**, Jesus is resurrected to life and the women don't find him lying in the grave.

If a day starts at sunset, then when did Jesus resurrect? Let's use the green lines to show this. To say that Sabbath began at point **K** with the sunset, then it went up to point **L** the next sunset. Then look at Matthew 28:1-2 and find that it says the day began to dawn! This cannot be true or else we will have to accept a wrong definition of DAWN. We will also have to overlook Mark 16:1-2 and assume that at this point **L** there was a sunrise and it is morning, which is not the case. With this contradiction, we agree with Genesis and other verses that a day begins with the sunrise and not sunset.

ELLEN G. WHITE'S POSITION ON WHEN A DAY BEGINS

Let us also address this concern for fellow believers who may want to know what Sister White had to say on this matter. This is the only quotation I have encountered that touches on this study.

Chap. 16 - Time to Begin the Sabbath

Testimonies for the Church Vol. 1 page 116.1

I saw that it is even so**: "From even unto even, shall ye celebrate your Sabbath." Said the angel: "Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is, and when it is**. I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the

first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel: "Ye shall understand, but not yet, not yet." Said the angel: "If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject." I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at "even," and it was inferred that even was at six. I saw that the servants of God must draw together, press together

The force of this statement can only be understood by those who have felt its heat. It has been wrongly used to suppress any contrary view, even when that view comes from a clear study of the Bible. On this, I must respectfully differ. That one, EGW is not absolute nor are her works the inquisition of truth. Secondly, there is an example in the bible which takes after this quote and when we look at it we shall learn that only God is infallible. Not even the Angels. It is in Jeremiah 35. it says;

The Obedience of the Rechabites

Jer 35:1-10,12-15 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, [2] ***Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink***. [3] Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; **4 And I brought them into the house of the LORD**, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door: [5] **And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.** [6] But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: [7] Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers. [8] Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; [9] Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: [10] But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. [12] Then came the word of the LORD unto Jeremiah, saying, [13] Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. [14] **The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me**. [15] I have sent also unto you all my servants the prophets, rising up early and sending *them,* saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

God instructs Jeremiah with a command to lead the Rechabites into disobedience on what they held to. When Jeremiah comes to them, they hear the command and know who has issued it, but looking back they see the thing they were handed by their forefathers and say **NO JEREMIAH**, will not do that thing regardless of the source. We must obey the truths handed down to us. **SEE ALSO WHAT PETER DID IN ACTS 10:9-17**

God compliments them for sticking to the former truths. There was nothing that

2024 ABIB 1 is March 11, TISHRI 1 is Sept 3 for the **Year 6011 which is 5993** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12**

2024 NAIROBI

JULY (Ab starts on 6th)						
S	M	T	W	T	F	S
	1 25	2 26	3 27	4 28	5 29	6 1
7 2	8 3	9 4	10 5	11 6	12 7	13 8
14 9	15 10	16 11	17 12	18 13	19 14	20 15
21 16	22 17	23 18	24 19	25 20	26 21	27 22
28 23	29 24	30 25	31 26			
Day of Pentecost/Feast of Weeks on 5th						

AUGUST (Elul starts on 5th)						
S	M	T	W	T	F	S
				1 27	2 28	3 29
4 30	5 1	6 2	7 3	8 4	9 5	106
11 7	12 8	13 9	14 10	15 11	16 12	17 13
18 14	19 15	20	21 17	22 18	23 19	24 20
25 21	26 22	27	28 24	29 25	30 26	31 27

SEPTEMBER (Tishri starts on 3rd)						
S	M	T	W	T	F	S
1 28	2 29	3 1	4 2	5 3	6 4	7 5
8 6	9 7	10 8	11 9	12 10	13 11	14 12
15 13	16 14	17 15	18 16	19 17	20 18	21 19
22 20	23 21	24 22	25 23	26 24	27 25	28 26
29 27	30 28					
Day of Trumpets on 3rd,Day of Atonement on 12th,Feast of Tabernacles from 17th -23rd						

OCTOBER (Bul starts on 3rd)						
S	M	T	W	T	F	S
		1 29	2 30	3 1	4 2	5 3
6 4	7 5	8 6	9 7	10 8	11 9	12 10
13 11	14 12	15 13	16 14	17 15	18 16	19 17
20 18	21 19	22 20	23 21	24 22	25 23	26 24
27 25	28 26	29 27	30 28	31 29		

NOVEMBER (Chislev starts on 2nd)						
S	M	T	W	T	F	S
					1 30	2 1
3 2	4 3	5 4	6 5	7 6	8 7	9 8
10 9	11 10	12 11	13 12	14 13	15 14	16 15
17 16	18 17	19 18	20 19	21 20	22 21	23 22
24 23	25 24	26 25	27 26	28 27	29 28	30 29

DECEMBER (Tebeth starts on 2nd)						
S	M	T	W	T	F	S
1 30	2 1	3 2	4 3	5 4	6 5	7 6
8 7	9 8	10 9	11 10	12 11	13 12	14 13
15 14	16 15	17	18 17	19 18	20 19	21 20
22 21	23 22	24	25 24	26 25	27 26	28 27
29 28	30 29	31 1				
	Sebat starts on 31st					

2024 ABIB 1 is March 11, TISHRI 1 is Sept 3 for the **Year 6011 which is 5993** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2024 NAIROBI** (bracket months see page 33-34)

JANUARY (Sebat **starts on 12th**)

S	M	T	W	T	F	S
	1 20	2 21	**3 22**	4 23	5 24	6 25
7 26	8 27	9 28	**10 29**	11 30	**12 1**	13 2
14 3	15 4	16 5	17 6	18 7	**19 8**	20 9
21 10	22 11	23 12	24 13	25 14	**26 15**	27 16
28 17	29 18	30 19	31 20			

FEBRUARY (Adar **starts on 10th**)

S	M	T	W	T	F	S
				1 21	**2 22**	3 23
4 24	2 25	6 26	7 27	2 28	**2 29**	**10 1**
11 2	12 3	13 4	14 5	15 6	16 7	**17 8**
18 9	19 10	20 11	21 12	22 13	23 14	**24 15**
25 16	26 17	27 18	28 19	29 20		

Passover on Mar 24th,Day of First Fruits Mar 26th,Unleavened Bread Week Mar 25th-31st

MARCH (Abib **starts on 11th**)

S	M	T	W	T	F	S
					1 21	**2 22**
3 23	4 24	5 25	6 26	7 27	8 28	**9 29**
10 30	**11 1**	12 2	13 3	14 4	15 5	16 6
17 7	**18 8**	19 9	20 10	21 11	22 12	23 13
24 14	**25 15**	**26 16**	**27 17**	**28 18**	**29 19**	**30 20**
31 21						

APRIL (Zif **starts on 9th**)

S	M	T	W	T	F	S
	1 22	2 23	3 24	4 25	5 26	6 27
7 28	**8 29**	**9 1**	10 2	11 3	12 4	13 5
14 6	15 7	**16 8**	17 9	18 10	19 11	20 12
21 13	22 14	**23 15**	24 16	25 17	26 18	27 19
28 20	29 21	**30 22**				

MAY (Sivan **starts on 9th**)

S	M	T	W	T	F	S
			1 23	2 24	3 25	4 26
5 27	6 28	**7 29**	8 30	**9 1**	10 2	11 3
12 4	13 5	14 6	15 7	**16 8**	17 9	18 10
19 11	20 12	21 13	22 14	**23 15**	24 16	25 17
26 18	27 19	28 20	29 21	**30 22**	31 23	

JUNE (Tammuz **starts on 7th**)

S	M	T	W	T	F	S
						1 24
2 25	3 26	4 27	5 28	**6 29**	**7 1**	8 2
9 3	10 4	11 5	12 6	13 7	**14 8**	15 9
16 10	17 11	18 12	19 13	20 14	**21 15**	22 16
23 17	24 18	25 19	26 20	27 21	**28 22**	29 23
30 24						

prevented the Rechabites from drinking the wine, God had said it and the prophet told them. But they didn't need that, the facts stood unmoved. When I look at the case of **SUNSET** day start and see how people claim that as long as the Angel of God brought the message then it must be followed at whatever cost, am drawn to the response of Rechabites. That sunset message doesn't fit into the book of God even though brought by an Angel to EGW. We have a duty to look into truth and obey it. Paul says, even if an Angel should preach a different message apart from the provable truth, then it need not be followed. **Gal 1:8** But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

This did not make Jeremiah a false prophet, nor did it make God a liar and the same applies to EGW.

MORE VERSES SUPPORTING THE VIEW THAT A DAY STARTS IN THE MORNING

Genesis 32:24-26, Judges 19:25-26, Joshua 6:14-16, Exodus 32:5-6, Acts 20:7-11

Gen 19:32-35 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. [33] **And they made their father drink wine that night:** and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. [34] **And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him**, that we may preserve seed of our father. [35] **And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose**.

SCAN ME

WLC True Calendar App for All devices

The calendars in this document are based on Nairobi, Kenya time (EAT, UTC+3). To display the correct time for your location, please install the WLC calendar on your device using this QR code and set your city.

FOR A COPY OF 2019 - 2099 CALENDARS CLICK THIS LINK

https://drive.google.com/drive/folders/1aCoTN-2Q-bB-xiBR24O-nIOAc0xcrCZT

CHAPTER 3: THREE DAYS AND NIGHTS IN THE WHALE'S BELLY

I want to assume that you may have come across the story of Jonas and reached the point where he stayed in the belly of the fish for three days and nights. This account becomes particularly significant when we consider the words of Jesus concerning His own death, burial, and resurrection.

Mat 12:38-40 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. [39] But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: [40] For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Mat 16:21-22 From that time forth began Jesus to shew unto his disciples, **how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day**. [22] Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Mar 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

Mar 9:30-31 And they departed thence, and passed through Galilee; and he would not that any man should know *it*. [31] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Joh 2:18-21 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? [19] Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. [20] Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? [21] But he spake of the temple of his body.

It is clear from the verses, that Jesus himself was heard saying "RISE THE THIRD DAY" and "AFTER THREE DAYS."

At first reading, these expressions may appear to describe different periods. However, they are all used in connection with the same central event: **the suffering, death, and resurrection of Jesus Christ.**

When Jesus foretold His death, He did not simply say that He would die and rise again. He first said that He **"must suffer many things."** The sequence is therefore significant. So we need to ask ourselves, when did Jesus start suffering?

Mat 26:31,34,36-38 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. [34] Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. [36] Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. [37] And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. [38] Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Luk 22:41-46 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, [42] Saying, Father, if thou be willing, remove this cup from me: nevertheless not

2023 ABIB 1 is March 22, TISHRI 1 is Sept 15 for the **Year 6010 which is 5992** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12**

2023 NAIROBI

JULY (Ab **starts on 18th**)

S	M	T	W	T	F	S
						1^{13}
2^{14}	3^{15}	4^{16}	5^{17}	6^{18}	7^{19}	8^{20}
9^{21}	10^{22}	11^{23}	12^{24}	13^{25}	14^{26}	15^{27}
16^{28}	17^{29}	18^{1}	19^{2}	20^{3}	21^{4}	22^{5}
23^{6}	24^{7}	25^{8}	26^{9}	27^{10}	28^{11}	29^{12}
30^{13}	31^{14}					

AUGUST (Elul **starts on 17th**)

S	M	T	W	T	F	S
		1^{15}	2^{16}	3^{17}	4^{18}	5^{19}
6^{20}	7^{21}	8^{22}	9^{23}	10^{24}	11^{25}	12^{26}
13^{27}	14^{28}	15^{29}	16	17^{1}	18^{2}	19^{3}
20^{4}	21^{5}	22^{6}	23	24^{8}	25^{9}	26^{10}
27^{11}	28^{12}	29^{13}	30	31^{15}		

SEPTEMBER (Tishri **starts on 15th**)

S	M	T	W	T	F	S
					1^{16}	2^{17}
3^{18}	4^{19}	5^{20}	6^{21}	7^{22}	8^{23}	9^{24}
10^{25}	11^{26}	12^{27}	13^{28}	14^{29}	15^{1}	16^{2}
17^{3}	18^{4}	19^{5}	20^{6}	21^{7}	22^{8}	23^{9}
24^{10}	25^{11}	26^{12}	27^{13}	28^{14}	29^{15}	30^{16}

Day of Trumpets on 15th, Day of Atonement on 24th

OCTOBER (Bul **starts on 15th**)

S	M	T	W	T	F	S
1^{17}	2^{18}	3^{19}	4^{20}	5^{21}	6^{22}	7^{23}
8^{24}	9^{25}	10^{26}	11^{27}	12^{28}	13^{29}	14^{30}
15^{1}	16^{2}	17^{3}	18^{4}	19^{5}	20^{6}	21^{7}
22^{8}	23^{9}	24^{10}	25^{11}	26^{12}	27^{13}	28^{14}
29^{15}	30^{16}	31^{17}				

Feast of Tabernacles from Sept 29th to Oct 5th

NOVEMBER (Chislev **starts on 14th**)

S	M	T	W	T	F	S
			1^{18}	2^{19}	3^{20}	4^{21}
5^{22}	6^{23}	7^{24}	8^{25}	9^{26}	10^{27}	11^{28}
12^{29}	13^{30}	14^{1}	15^{2}	16^{3}	17^{4}	18^{5}
19^{6}	20^{7}	21^{8}	22^{9}	23^{10}	24^{11}	25^{12}
26^{13}	27^{14}	28^{15}	29^{16}	30^{17}		

DECEMBER (Tebeth **starts on 13th**)

S	M	T	W	T	F	S
					1^{18}	2^{19}
3^{20}	4^{21}	5^{22}	6^{23}	7^{24}	8^{25}	9^{26}
10^{27}	11^{28}	12^{29}	13^{1}	14^{2}	15^{3}	16^{4}
17^{5}	18^{6}	19^{7}	20^{8}	21^{9}	22^{10}	23^{11}
24^{12}	25^{13}	26^{14}	27^{15}	28	29^{17}	30^{18}
31^{19}						

2023 ABIB 1 is March 22, TISHRI 1 is Sept 15 for the **Year 6010 which is 5992** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **2023 NAIROBI** (bracket months see page 33-34)

JANUARY (Sebat **starts on 22nd**)

S	M	T	W	T	F	S
1[9]	2[10]	3[11]	4[12]	5[13]	6[14]	**7[15]**
8[16]	9[17]	10[18]	11[9]	12[20]	13[21]	**14[22]**
15[23]	16[24]	17[25]	18[26]	19[27]	20[28]	**21[29]**
22[1]	23[2]	24[3]	25[4]	26[5]	27[6]	28[7]
29[8]	30[9]	31[10]				

FEBRUARY (Adar **starts on 21st**)

S	M	T	W	T	F	S
			1[11]	2[12]	3[13]	4[14]
5[15]	6[16]	7[17]	8[18]	9[19]	10[20]	11[21]
12[22]	13[23]	14[24]	15[25]	16[26]	17[27]	18[28]
19[29]	20[30]	**21[1]**	22[2]	23[3]	24[4]	25[5]
26[6]	27[7]	**28[8]**				

MARCH (Abib starts on 22nd)

S	M	T	W	T	F	S
			1[9]	2[10]	3[11]	4[12]
5[13]	6[14]	**7[15]**	8[16]	9[17]	10[18]	11[19]
12[20]	13[21]	**14[22]**	15[23]	16[24]	17[25]	18[26]
19[27]	20[28]	**21[29]**	**22[1]**	23[2]	24[3]	25[4]
26[5]	27[6]	28[7]	**29[8]**	30[9]	31[10]	

Passover on Apr 4th, Day of First Fruits Apr 6th, Unleavened Bread Week April 5th-11th

APRIL (Zif **starts on 21st**)

S	M	T	W	T	F	S
						1[11]
2[12]	3[13]	**4[14]**	**5[15]**	**6[16]**	**7[17]**	**8[18]**
9[19]	**10[20]**	**11[21]**	**12[22]**	13[23]	14[24]	15[25]
16[26]	17[27]	18[28]	**19[29]**	20[30]	**21[1]**	22[2]
23[3]	24[4]	25[5]	26[6]	27[7]	**28[8]**	29[9]
30[10]						

MAY (Sivan **starts on 20th**)

S	M	T	W	T	F	S
	1[11]	2[12]	3[13]	4[14]	**5[15]**	6[16]
7[17]	8[18]	9[19]	10[20]	11[21]	**12[22]**	13[23]
14[24]	15[25]	16[26]	17[27]	18[28]	**19[29]**	**20[1]**
21[2]	22[3]	23[4]	24[5]	25[6]	26[7]	**27[8]**
28[9]	29[10]	30[11]	31[12]			

JUNE (Tammuz **starts on 19th**)

S	M	T	W	T	F	S
				1[13]	2[14]	**3[15]**
4[16]	5[17]	6[18]	7[19]	8[20]	9[21]	**10[22]**
11[23]	12[24]	13[25]	14[26]	15[27]	16[28]	**17[29]**
18[30]	**19[1]**	20[2]	21[3]	22[4]	23[5]	24[6]
25[7]	**26[8]**	27[9]	28[10]	29[11]	30[12]	

Day of Pentecost/Feast of Weeks on July 16th

my will, but thine, be done. [43] And there appeared an angel unto him from heaven, strengthening him. [44] **And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.** [45] And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, [46] And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

In previous chapter we saw that for Jesus to have been the Passover Lamb on the Appointed day of his death on the cross, he had to take the Passover meal a day earlier. So the Last Supper that Jesus took with his disciples was taken on the NIGHT OF 13TH ABIB, the Passover meal was, and is, supposed to be taken in the night as God ordained it from its inception. This last supper was taken in the night and you can revisit DAY START Section in chapter 2 to see how.

After Jesus finished the Last Supper meal on the night of 13th Abib, His disciples were weary, sleepy and sorrowful. But the task ahead of them was even heavier. Jesus needed their support in prayers in this hour of agony.

Immediately after the meal, they went to the Mount of Olives and entered the Garden of Gethsemane. It was there that Jesus entered one of the darkest hours of His earthly ministry. Scripture tells us that He was exceedingly sorrowful. We may catch a glimpse of such pain when we lose someone we love, but even such grief cannot compare with what Jesus endured. In the middle of the night, His anguish became so intense that His sweat was described as being like great drops of blood falling to the ground. This condition is medically known as **hematidrosis**.. Here in Gethsemane, the first part was fulfilled — His suffering. Judas had not yet arrived with the soldiers to betray and arrest Him, yet Jesus was already experiencing profound agony. Then from His lips came those unforgettable words: "Father, if it is Your will, remove this cup from Me; nevertheless, not My will, but Yours be done." He was alone. His disciples were fast asleep, unable to watch with Him in prayer. And remember — all this happened before the cock crew, well before 3 a.m

This is the night of 13,th and its the **first night** among those three mentioned.

By the time Peter denied Jesus, it was around 3:00 a.m. Jesus had already been arrested and was being taken into the city for judgment as we read in **Mar 15:1** And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

This morning mentioned here belongs to the Passover day, The Sabbath of 15th. Reading the whole chapter reveals that it is the day on which He was crucified. This gives us the **first day** in the count of three.

See the table below to bring out the whole point.

13th	13th	14th	14th	15th	15th	16th
	*Jesus takes Last Supper. *Goes to Gethsemane *Denied by Peter around 3AM *Betrayed and Arrested NIGHT ONE	*Mk 15:1 before Pilate *decision made for him to be killed, hunged around 9AM *dies at 3PM DAY ONE	*buried in fulfillment of the symbolism of eating the Lamb before midnight *Sabbath preparations sealed NIGHT TWO	*rests in the grave as people observe the same Sabbath DAY TWO	*Still resting in the grave NIGHT THREE	*Early in the morning the first day of the week. He is raised DAY THREE

The passages we are examining here show that Jesus was to pass through a sequence beginning with **suffering**, followed by **death**, and culminating in **resurrection**.

When counting this period, the inclusive method of counting is used (That any part

of the stated period is taken as if the whole day had been consumed by the event). This principle becomes clearer when we follow the sequence of events shown. On the **night of the 13th Abib**, we find Jesus in pain and agony in Gethsemane. According to this method of counting, that night is counted as a whole night rather than being restricted to the specific hour at which Jesus was arrested or Peter denied Him. The **14th and 15th Abib** then provide the next stages of the count.

Now consider the first day of the week, the **16th** in the chronology presented in this book. The Bible tells us that Jesus was raised very early on the first day of the week. It is important to understand that, for the purpose of this inclusive counting, the exact hour at which Jesus was raised does not alter the fact that the resurrection occurred during the first day. Even if Jesus had been raised at noon, it would still have been during the first day.

Suppose I promise to visit someone **today, August 8, 2020**. If I decide to arrive as early as 4:30 a.m., I would not be understood as having arrived on the wrong day. I would simply have arrived very early. It would still be August 8.

So when we read that Jesus was raised early in the morning on the first day, it means that the dawn hours of the current day had come and this also helps us understand the conversation recorded in Luke 24:13–18. Cleopas and the other disciple spoke with the stranger about things that had **"happened today,"** not yesterday. The events they were discussing had taken place early that morning, around dawn. Therefore, according to the chronology presented in this study, those hours belonged to the current day.. This period falls within the **fourth watch**, which extends from approximately **3:00 a.m. to 6:00 a.m.** The period between approximately 4:30 a.m. and 6:00 a.m. may therefore be regarded as the early-morning or dawn period and belongs to **today**.

First Watch (06:00pm - 09:00pm) Third Watch (12:00am - 03:00am)

Second Watch (09:00pm - 12:00am) Fourth Watch (03:00am - 06:00am)

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CHAPTER 11: KEY ON HOW TO USE THE CALENDARS FROM NEXT PAGE

OCTOBER (Bul **starts on 1st**, Chislev **starts on 30th**) **2027**

S	M	T	W	T	F	S
					1^{1}	2^{2}
3^{3}	4^{4}	5^{5}	6^{6}	7^{7}	8^{8}	9^{9}
10^{10}	11^{11}	12^{12}	13^{13}	14^{14}	15^{15}	16^{16}
17^{17}	18^{18}	19^{19}	20^{20}	21^{21}	22^{22}	23^{23}
24^{24}	25^{25}	26^{26}	27^{27}	28^{28}	29^{29}	30^{1}
31^{2}						

TURN TO PAGE 77 WE PICK ONE DATE IN OCTOBER AND PAGE 35 WE USE JUNE TO DEMONSTRATE HOW TO USE THE CALENDARS FROM PAGE 68 AND THEN VISIT CHAPTER 1

Here are three months brought to view. October, Bul and Chislev. Lets use the October language that we can move smoothly. October 1st 2027 is on a Friday. The small number 1 shown above it is the date for the 8th Lunar month Bul See page 34. Though it is the Sixth day in the Gregorian Calendar and end of the week. In the Lunar Calendar it is the First day of the month. It is therefore a New Moon day. A New Moon Day is a worship day, so it doesn't count against the working days. Therefore the first day of the working days in this month is Saturday 2nd, counting Six Working Days results in a complete week falling on the blue highlight along Friday as opposed to Saturdays. Revisit page 4 about what happens to the moon.

On October 30th is yet another New Moon for Chislev THE NINTH MONTH. The first working day is therefore Sunday October 31st 2027.

The second image with June AD 31 was obtained form this website www.timeanddate.com/calendar (Visit the address for more) If your phone fails to load it use a computer instead.

There are four numbered circles below that capture. The black one numbered **8** indicates the **NEW MOON DAY** for that month which occurred on **date 8**. **16** is for the First quarter on date **16** while a white **23** means the **FULL MOON** appeared that day. Check the diagram in page 5 to refresh.

Now highlight AD 31 with the **YELLOW** and **BLUE** to make a rhythm that can be easily understood. The link at the bottom of page 35 has the full document for your perusal.

IMPORTANT NOTICE: THE YELLOW HIGHLIGHT INDICATES NEW MOON DAYS. THE BLUE HIGHLIGHT IS FOR SABBATH DAYS, THERE'S A RED TEXT DATE ALSO FOR PENTECOST eg July 16 2023, WHILE REST OF BLACK UNMARKED DAYS ARE THE WORKING DAYS

HAVING UNDERSTOOD THIS. PICK A DATE AND WALK OUT TO MAKE SIGHTINGS FOR CONFIRMATION

marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8-13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom 8: 19-23; Eph. i. 9-14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month of the year of jubilee : and that is the present year, 1844. {August 22, 1844 SSS, TRMC 4.3}

"If they hear not MOSES and the PROPHETS, neither will they be persuaded, although one arose from the dead." {August 22, 1844 SSS, TRMC 4.4}

May be had at 14 Devonshire St. Boston--9 Spruce St. N. Y. and of E. Hale, Jr. Haverhill, Ms. at 50 cts. per hundred. {August 22, 1844 SSS, TRMC 4.5}

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CHAPTER 4: SABBATH DAY AS DEFINED IN THE BIBLE.

Genesis 17:10-12 (The Amplified Bible)

[10]This is My covenant, which you shall keep, between Me and you and your posterity after you: Every male among you shall be circumcised.

[11]And you shall circumcise the flesh of your foreskin, and it shall be a token or sign of the covenant (the promise or pledge) between Me and you.

[12]**He who is eight days old among you shall be circumcised**, every male throughout your generations, whether born in [your] house or bought with [your] money from any foreigner not of your offspring.

John 7:22-23 (The Amplified Bible)

[22]Now Moses established circumcision among you–though it did not originate with Moses but with the previous patriarchs–**and you circumcise a person [even] on the Sabbath day.**

[23]**If, to avoid breaking the Law of Moses, a person undergoes circumcision on the Sabbath day,** have you any cause to be angry with (indignant with, bitter against) Me for making a man's whole body well on the Sabbath?

John 19:14-15, 31 (The Amplified Bible)

[14]**Now it was the day of Preparation for the Passover,** and it was about the sixth hour (about twelve o'clock noon). He said to the Jews, See, [here is] your King!

[15]But they shouted, Away with Him! Away with Him! Crucify Him! Pilate said to them, Crucify your King? The chief priests answered, We have no king but Caesar!

31 **The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day,** (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Luke 23:44-45,50 - 56 (The Amplified Bible)

[44]It was now about the sixth hour (midday), and darkness enveloped the whole land and earth until the ninth hour (about three o'clock in the afternoon),

[45]While the sun's light faded or was darkened; and the curtain [of the Holy of Holies] of the temple was torn in two. [Exod. 26:31-35.]

[54]It was the day of Preparation [for the Sabbath], and the Sabbath was dawning (approaching).

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 **And that day was the preparation, and the sabbath drew on.**

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 **And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment**

Luke 23: 50- 55 (GOOD NEWS BIBLE) (Vs 54 is a STRANGE FABRICATION OF SCRIPTURE TODATE)

The Burial of Jesus

50-51 There was a man named Joseph from Arimathea, a town in Judea. He was a good and honorable man, who was waiting for the coming of the Kingdom of God. Although he was a member of the Council, he had not agreed with their decision and action.

52 He went into the presence of Pilate and asked for the body of Jesus.

53 Then he took the body down, wrapped it in a linen sheet, and placed it in a tomb which had been dug out of solid rock and which had never been used.

54 ***It was Friday, and the Sabbath was about to begin.***

55 The women who had followed Jesus from Galilee went with Joseph and saw the tomb and how Jesus' body was placed in it. Then they went back home and prepared the spices and perfumes for the body. On the Sabbath they rested, as the Law commanded

Leviticus 23:5-8 (The Amplified Bible)

[5]On the fourteenth day of the first month at twilight is the Lord's Passover.

[6]On the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. [I Cor. 5:7, 8.]

[7]On the first day you shall have a holy "calling together;" you shall do no servile or laborious work on that day.

[8]But you shall offer an offering made by fire to the Lord for seven days; on the Seventh day is a holy convocation; you shall do no servile or laborious work on that day.

John 11:55 - 56 (KJV)

55 And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

Luke 6:6 (KJV)

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

A simple walk through these verses should make it easy to see what the Bible teaches about the Sabbath and when it is to be observed. Frankly speaking, you cannot mention Passover and Friday in the same sentence, go ahead and conceal the calendar that determined the Passover date, then expect the world to accept that cover-up without questions. These are two days from two different calendars. Passover is always the 14th day of Abib — always the sixth day in the biblical calendar — while Friday belongs to the Gregorian calendar and carries no biblical date. And Saturday, Saturn's Day, is no better than Sunday, Sun's Day, in the pagan calendar system.

The Bible is not silent on which day is the seventh, that we might worship according to God's command. The Sabbath, therefore, is not hidden.

from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfillment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfillment. Not the least point will fail, either in the substance shadowed forth, or in the time so definitely pointed out for the observance of the types. For God is an exact time keeper. See Acts 17: 26, 31; Job 24: I; Lev 23: 4, 37. These passages show that time is an important point in the law of the Lord; therefore type and antitype must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month, See Lev. xxiii. 5. From Ex 12: 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, 11 between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two was three in the afternoon, the ninth hour of the day. Jesus died on the cross, on the same day, and at the same hour. See mark xv. 33-37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. Time was most strictly regarded. In Lev 23: 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath. he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the first fruits Of them that slept. See I Cor. xv. 20-23. Again in Lev 23: 15, 16 we have the time of the feast of weeks, or, as it is called, the Pentecost, which he fiftieth day. This was the anniversary of the Lord's descent on mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1-4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature . {August 22, 1844 SSS, TRMC 4.1}

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the time of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an equally strict regard to time. Not only so, but Christ himself confirms this argument from analogy by saying that one jot or title shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfillment in the antitype. {August 22, 1844 SSS, TRMC 4.2}

On the first day of that month, as we learn from Lev. xxiii. 23-25, was the memorial of blowing of trumpets. See Ps. lxxxi. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7 11: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev 23: 26-32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the same day be came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22,23, 24, and Lev. 16th chap.; Heb. v. 1-6, and ix. 1-12, 27, 28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled. The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33-**43,) was a type of the**

but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in-March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath in A. D. 33, and not for several years before and after. But according to the Caraite reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles--see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To Confirm it signifies to establish it on a firm foundation. The foundation of the gospel, is Jesus and the resurrection--see Acts xvii 18; 1 Cor. iii. 9-11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles. as those proofs which were indispensably necessary. But John performed no miracles--see John 10: 41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a special work assigned to them, and for which they were duly qualified, and that was to testify concerning the works and Resurrection of our Lord--see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i 1, 3. All these witnesses save one were regularly called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a special witness was called upon the stand. {August 22, 1844 SSS, TRMC 2.3}

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. 1. 10-12; 1 Cor. xv, 1-9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth (lay of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844. {August 22, 1844 SSS, TRMC 3.1}

The Types.

The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb 10: 1 Col. 2: 16,17. Everything contained in the law was to be fulfilled by him. In Matt 5: 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass

Jesus found the Jews still practicing circumcision and He Himself was circumcised on the Eighth day according the scripture. (**Luke 2:21 see the difference with Luke 1:59**) They held this act in such high regard that they could perform it even on the Sabbath. It was settled among them that a male child must be circumcised even if the eighth day fell on the Sabbath. Jesus took time to teach them its true meaning, and in doing so He upheld the biblical calendar, as seen in **John 7: 22-23**. That passage calls us to remember the Sabbath. By pointing out that they circumcise on the Sabbath and have no issue with it, Jesus shows that His concern was not the Sabbath, but with what is done on it.

Lets get more of Bible Sabbath Day During the Passover time.

The Passover is identified here by a date which we have seen was on 14th day of the First month each year, not after every 3 months. This date also came on a specific day all those years. It is on Passover that humanity killed Jesus and the bible says in **John 19:31** that the day after Passover was a **High Sabbath.**

In **Leviticus 23:6** we understand that the day after Passover was the 15th day of the 1st month (Abib) and it was the **FIRST DAY OF UNLEAVENED BREAD DAYS. John 19:31 says it was a High Sabbath.** That is why it is called High, two holy days meeting in a single day. It is like having your birthday on the independence day. So when the bible says that the Sabbath was about to begin, it is the Weekly Sabbath and the Feast of Unleavened bread in tandem.

John 12:1 Then Jesus six days before the Passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. This link shows Six days before the Passover of 14th, Jesus is at Lazarus' place. That day is very easy to locate as well.

						1 (New Moon Day)
2	3	4	5	6	7	***8***
9	***10***	***11***	***12***	***13***	**14**	**15 (Sabbath)**
16	17	18	19	20	21	**22**
23	24	25	26	27	28	**29**

Six days BEFORE date 14 of Passover brings us back to date 8 and the 15th is the Seventh day on the Passover week. Here the Bible is saying that the Sabbath before Passover, Jesus worshipped at Bethany then later had Supper with Lazarus according to verse 2. On the night of 8th, Jesus is at Lazarus' place. That is the night of the Sabbath of 8th. JESUS IS THEN KILLED ON 14TH, RESTS ON THE GRAVE ON SABBATH 15TH THEN ON THE FIRST DAY OF THE WEEK,THE 16TH HE RAISES AGAIN. Now comes Cleopas and others ON THE SAME DAY on their way to Emmaus. **Luke 24:13-16** And, behold, **two of them went that same day to a village called Emmaus,** which was from Jerusalem [about] threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed [together] and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him.

Early that morning of 16th, another detail is added in John 20:11-18 which you should read.

Of this date 16, the Bible says in **Lev 23:11** And he shall wave the sheaf before the LORD, to be accepted for you: *on the morrow after the sabbath* the priest shall wave it. The Sabbath mentioned here is the First day of unleavened bread dated 15th, it is also the day after Passover. Date 16 now the waving day is the celebration of the Wave Sheaf or First Fruits which

was meant to symbolise the Resurrection of the one whom the types pointed to—Jesus

If then the 15th was Sabbath day all those years, there arises no question of where Jesus was when 22nd or 15th or 29th or 8th came. It is recorded in **Luke 4:16** And he came to Nazareth, where he had been brought up: and, ***as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.***

It is also recorded that JESUS was fully obedient to his Father in all things. ***Now comes the date 1. Where was Jesus on this day?*** **Heb 4:15** For we have not an high priest which cannot be touched with the feeling of our infirmities; **but was in all points tempted like as [we are, yet] without sin.** **Mat 26:39** And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: **nevertheless not as I will, but as thou [wilt].** Talk of total obedience. All months in the Bible start with a New Moon Day. It is date 1 and its a day of worship. It is therefore true to say that Jesus was in the temple for this service every time it came according to **Eze 46:1, Amos 8:4-6, 2 kings 4:20-23, Isa 66:22-23, Exo 20:8-11**

Read also the Book of John 7 and John 8 to see how Sabbath is taught in the bible. **John 7:2,36-37,53,8;1-3** Now the Jews' **feast of tabernacles was at hand** 37 In **the last day, that great [day] of the feast,** Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 53 **And every man went unto his own house**. 8:1 **Jesus went unto the mount of Olives**. 2 ***And early in the morning he came again into the temple,*** and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

Leviticus 23:24 - 25, 34-36, 39 (KJV)

24 Speak unto the children of Israel, saying, In the **seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation.**

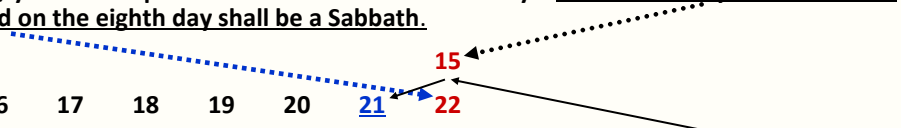
25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath.



From 15th for 7 days is the feast of Tabernacles. This brings us to the **21st, the LAST DAY OF THE FEAST**. Then, on the following day, Jesus came again to the Temple — not for sideshows or merry-go-rounds, but for the Sabbath, the Eighth day in Leviticus 23:36 (in red above) as read with John 8:1 presented earlier. The 15th Is Sabbath, 22nd is Sabbath and so is 8th and 29th. This is in the SEVENTH MONTH and the month system is still unchanged.

than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 21: ,If I bear witness of myself, my witness is not true." The miracles of Christ publicly wrought, did not commence till after John was put in prison--see Mat. xi. 2-6; Luke vii. 19-23 The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they Understood it not. In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the time of their visitation. The prophecy was plain, and they should have heeded it. Our Saviour, also told them plainly when the period ended, saying, "The time is fulfilled." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Caesar--see Luke iii. 1-3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exigus, a Roman monk. fixed the beginning of the Christian era -n the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death or Herod; and the astronomical tables prove this eclipse to have been on the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph, being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death--see Matt. ii. 13-15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point of time given by Dionysius for the commencment of the Christian era. Consequently, Jesus was 30 years of age near the close of A.D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11-13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration-- see John iii. 1-21. In verse 22 we are informed that Jesus returned, after these things, in to the land of Judea, where he tarried and baptized. As he had previously been in Jerusalem at the Passover--see John ii. 23--and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A.D. 27. But "John was not yet cast into prison"--see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the covenant was confirmed--see Dan. ix. 27. In the midst of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "midst," is by the Lexicon defined, "half, half part, middle, midst. "The week was divided into two halves, and the event which was thus to divide it was the death of' Christ. This event took place, according to Dr. Hales, one of the ablest and best chronologers in the spring of A. D 31. Ferguson has placed it in A D. 33; but in order to prove he assumes the Rabbinical mode of reckoning the year, which is riot correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox;

stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved. {August 22, 1844 SSS, TRMC 2.1}

The 2300 Days

The 2300 days of Dan 8:14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the 11 last end of the indignation" are so many years, and expire at the coming of Jesus in the Clouds of Glory. The period commenced with the 70 weeks of Dan. ix. 24, which are determined or cut off and constitute apart of the 2300 days. They must therefore commence together. From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was first issued or when it was carried into execution; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xliv. 23; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i. 14; Ezra vi. 1-15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th, or last week, covers the time of his crucifixion; we must therefore of necessity reckon from the other point, that is, the promulgation and execution of the decree in Judea From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week-see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they begin to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844. {August 22, 1844 SSS, TRMC 2.2}

The Seventy Weeks

The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John 1: 19-34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verse 33, 34, he declares that he knew him not, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, 11 Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man " In verse 36, Christ says, 11 But I have greater Witness

Acts 17:2 - 3 (using the format shown in this illustration above, read this verse)

8—15—22—29 is therefore the sequence of the Sabbath days. A very constant sequence which makes us say that time has never been lost track of and it is rightly so. *The record of time movement can be forgotten, it can be* ***MISUNDERSTOOD, BE MISCALCULATED OR BE UNACCOUNTED FOR*** *etc,*

God appointed the sun to mark the years, and the moon to identify the days, according to Genesis 1:14-18. The Bible calendar therefore combines the solar and lunar cycles to give us correct time. What we commonly hold as a continuous, repeating seven-day week is a complete misinterpretation of Scripture. God classified the days into three distinct categories: the six working days, the Sabbath days, and the New Moon day. And for this, God gave us a beacon — a faithful witness in the sky, the moon — as stated in **Psalms 89:37.**

NEW MOON DAY AND SABBATH DAY ARE WORSHIP DAYS NOT COMMERCE DAYS but new moon day is not a Sabbath day. The only New Moon day which is a Sabbath day Is the New Moon of the Seventh month. Working days are not Sabbath days except the Tenth day of the Seventh month. See Lev 23:24-32

SCAN ME

WLC True Calendar App for All devices

The calendars in this document are based on Nairobi, Kenya time (EAT, UTC+3). To display the correct time for your location, please install the WLC calendar on your device using this link and set your city.

https://www.worldslastchance.com/wlc-content/wlc-free-apps/

CHAPTER 5: IS THERE NOTHING WRITTEN ABOUT THE 13TH MONTH?

Number of days and months of the year in a Luni-Solar Calendar

Metonic ↓	1	2	3	4	5	6	7	8	9	10	11	12	13	Total months in ↓
Year 1	30	29	30	29	30	29	29	30	29	30	29	30	—	12 (Apr 4 2011)
Year 2	30	29	30	30	29	29	30	29	30	29	30	29	—	12
Year 3	30	29	30	30	29	30	29	30	29	30	29	30	29	13
Year 4	30	29	30	29	30	30	29	30	29	30	29	30	—	12
Year 5	29	30	29	29	30	30	29	30	30	29	30	29	—	12
Year 6	30	29	30	29	29	30	29	30	30	30	29	30	30	13
Year 7	29	29	30	29	29	30	29	30	30	29	30	30	—	12
Year 8	29	30	29	30	29	29	30	29	30	29	30	30	30	13
Year 9	29	30	29	30	29	29	30	29	**30**	29	30	30	—	12 (started Apr 6 2019)
Year 10	30	29	30	29	30	29	29	30	29	30	29	30	—	12
Year 11	30	29	30	29	30	29	30	29	30	29	30	29	30	13
Year 12	29	30	30	29	30	29	30	29	30	29	30	29	—	12
Year 13	30	29	30	29	30	29	30	30	29	30	29	30	—	12
Year 14	29	30	29	29	30	29	30	30	30	29	30	29	30	13
Year 15	29	30	29	29	30	29	30	30	29	30	30	29	—	12
Year 16	29	30	29	29	30	29	30	30	29	30	30	29	—	12
Year 17	29	30	29	30	29	29	30	29	30	29	30	30	30	13
Year 18	29	30	29	30	29	29	30	29	29	30	30	30	—	12
Year 19	29	30	30	29	29	30	29	30	29	30	29	30	29	13 (Apr 2 2030)

Gregorian calendar dates for any given year

Year	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun
2019 to 2020	30	31	30	31	31	30	31	30	31	31	28/29	31	30	31	30

Calendar during Noah's Flood Age

Months	1	2	3	4	5	6	7	8	9	10	11	12
No. of Days	30	30	30	30	30	30	30	30	30	30	30	30

every work." Ecc 8:5-7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart dicerneth both time and judgment." Jer 8:6 -9, "1 hearkened and heard, but they spoke not aright; no man repented him of his wickedness, saying, what have I done I every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow. observe the time of their coming; but my people know not the judgment of the lord. How do ye say, we are wise, and the law of the Lord is with us? Lo certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea 9:7-9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom 13:11-14, "And that knowing the time, that now it is high time to awake out of steep. {August 22, 1844 SSS, TRMC 1.2}

The Six Thousand Years

The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the great millennial Sabbath, spoken of in Rev 20, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlvi. 9, 10; Gen 2:1-3; Heb 4:4-9; Isa 11:10; 2 Pet 3:8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the judges 153 years. From the division of the Land of Canaan to the beginning of Samuel's administration, he gives but 295 years: whereas Paul, in Acts 13:20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us IS more for the elders and anarchy, before any judge ruled; this added to 430 make 448 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end within A. D. 1844. {August 22, 1844 SSS, TRMC 1.3}

The Seven Times of the Gentiles

The seven times of Gentile domination over the church of God, spoken of in Lev. X xvi., began with the breaking of the pride of their power. at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5-12. Jer. xv. 3-9; Jet. 1. 17; 2 Chron. xxxiii. 9-11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev, xii 6, 14, where 3 1-2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7, make 2520. Had this period commenced with the first day of B. C. 677 it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1643. But as a part of BC. 677 is left out, a corresponding part of A.D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. chapt. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their

CHAPTER 10: The True Midnight Cry, Vol. 1, No. 1

August 22, 1844

S. S. Snow

BEHOLD, THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM.

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Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God bath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness. {August 22, 1844 SSS, TRMC 1.1}

Concerning the time of that coming, he says, in Mark 13: 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time: for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world I If not, then certainly this test can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven. neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word know is used here in the same sense as it is by Paul in 1 Cor 2: 2. Paul well understood many other things, besides Christ and him crucified, but he determined to make known nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the definite time of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the time of both his first and second comings. Therefore the time is to be understood. See Dan 12: 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom 15: 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our Glorious King. As further proof of this, see Dan 9:25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark 1:14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the time is fulfilled." Luke 19: 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet 1:9-11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. 40: 1-5; Acts 17:30,31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc 3:17, "God shall judge the righteous and the wicked; for there is a time there for every purpose and for

While reading the Thompson's KJV Bible version on page 1800 a certain statement forced me to write this chapter. The statement concerning the 13th month in the Bible. *This bible version says in its entry number 4451 about the Hebrew Calendar, that the month Ve-Adar is not mentioned anywhere in the Bible*.

A copy of that Thompson's KJV extract can be found in page 33-34

Before we go to the verses, let me draw your attention to the tabulations on page 28. Every calendar runs by a formula — a system for counting days. The Bible calendar has its own formula too. In the Gregorian calendar, months alternate between 30 and 31 days, with February at 28 or 29 days, regardless of the moon's cycle. The Bible calendar follows a different pattern: a 19-year cycle known as the Metonic Cycle after the man who discovered it. The long table displays this cycle for our current period. It began with the new moon on April 4, 2011 and will end at the close of the last month of the nineteenth year, on April 2, 2030. At the time of writing, we are in Year 9, Month 8, which began on October 29, 2019.

Once you understand this 19-year cycle, you can overlay the Bible calendar onto any other calendar and see when God's Sabbath falls on it — as we have done here with the Gregorian calendar. Meton discovered that after every 235 lunations, the Earth, Sun, and Moon return to a perfect straight-line alignment to start a new cycle. The length of each month can also be determined from this cycle. Before the flood in Noah's time, every month was exactly 30 days, making a year of 12 months. That pattern changed after the flood, as the cycles we observe today clearly show.

(Click the Metonic cycle and study this document)

With that said, let us now examine the reality of the 13th month. I ask that you take your time to read through some several verses in the book of Ezekiel as I highlight a few that are key to this demonstration

Study Ezekiel chapters 1 to 8 on your own. I will then pick out specific verses as follows.

Eze 1:1-2 Now it came to pass in the thirtieth year, *in the fourth [month], in the fifth [day] of the month*, as I [was] among the captives by the river of Chebar, [that] the heavens were opened, and I saw visions of God.

1:2 *In the fifth [day] of the month, which [was] the fifth year of king Jehoiachin's captivity*

Eze 3:13-17 [I heard] also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

3:14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

3:15 *Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.*

3:16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

3:17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

Eze 4:4-9 *Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it*: [according] to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

4:5 For I have laid upon thee the years of their iniquity, according to the number of the days, *three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.*

4:6 *And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year*.

4:7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm [shall be] uncovered, and thou shalt prophesy against it.

4:8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

4:9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, [according] to the number of the days that thou shalt lie upon thy side, *three hundred and ninety days shalt thou eat thereof.*

Eze 8:1 *And it came to pass in the sixth year, in the sixth [month], in the fifth [day] of the month,* ***[as] I sat in mine house,*** **and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.**

In the highlighted verses above, you find Ezekiel was to lie on his left side for a period of 390 days then turn to his right side for another 40 days. This gives a total of 430 days for the both sides. This period is said to have started in the Twelfth day of the Fourth month in the FIFTH YEAR of Jehoiachin's captivity until we find Ezekiel SITTING in his house on the Fifth day of the Sixth month in the SIXTH YEAR of Jehoiachin's captivity.

This period must, without doubt, have therefore spanned two years. Finding Ezekiel seated in his house, and not lying on either side, means he must have already fulfilled God's command to lie on both his left and right sides.

So let us now move to the calendar part of it. We begin by looking for a calendar that gives us the correct timing, whereby God's command will fit rightly and place Ezekiel on the safe side with God. It is only fair to start with the known and move towards the unknown, so I will start counting using the common Roman Catholic Gregorian calendar to see if it can give us this time frame and keep Ezekiel within God's command by ensuring he lies on his left side and right side for at least 430 days.

On the 5th day of the fourth month, God shows Ezekiel a vision that leaves him overwhelmed for seven more days. That brings us to the 11th of the fourth month, the month called Tammuz. On this 11th day, God appears to him again with further instructions, and after this day nothing more is said. So Ezekiel must have taken the instructions and begun to carry them out. He was to bake bread to be eaten for 390 days. The verse does not say that the bread would be sufficient for the full 430 days.

So from the 11th day of the fourth month, we have another 19 days remaining to the end of the Gregorian month of 30 days. Then for the last sixth month, we add 5 days because it had not yet ended. This is calculated as follows, given that the period would have occurred during a Gregorian leap year, whose February has 29 days.

apr	may	jun	jul	aug	sep	oct	nov	dec	jan	feb	mar	apr	may	jun	Total
19	31	30	31	31	30	31	30	31	31	28/29	31	30	31	5	420 or 421

The Gregorian calendar gives us a total of at most 421 days for this period. If Ezekiel

SO HOW CAN WE BE THE DESCENDANTS OF JESUS?

It's by rebirth. By being born again. Not by the pride of our own blood, but by the blood of Jesus. Israel in the New Testament is those who have been converted by the Holy Spirit, neither Jews nor gentiles. Those who go through the **Nicodemus experience in John 3:3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. **Galatians 3:26-29** [26]For ye are all the children of God by faith in Christ Jesus.[27]**For as many of you as have been baptized into Christ have put on Christ**.[28]There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.[29]And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

That way we can have a share in the lineage of Jesus.

Just as circumcision was an outward requirement into being an Israelite, the New Testament circumcision is baptism. **Romans 2:28-29** [28]For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:[29]But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

James 1:1 James, a servant of God and of the Lord Jesus Christ, **to the twelve tribes which are scattered abroad**, greeting. Here James is referring to the twelve tribes. These are not the national Israel but the spiritual ones. It is the gentile and Jewish mixture forming the followers of Christ. They are therefore entitled to the covenant promises made to the national Israel if they cling to and obey their master Jesus Christ.

Paul too calls his Galatian believers the Israel of God. They were not national Israel, but purely gentiles who had accepted following Jesus. **Galatians** 6:16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

The Israel of God is made up of gentiles and Jews, **not race but grace**. Only the spiritual Israel will be saved. This carries all who choose to believe.

If the guys in Israel in Middle East who deny Christ to date and hung on to the national Israel choose to believe Christ, they shall be grafted back to the commonwealth **Romans 11:23** And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again., **Jeremiah 18:9-10** [9]And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it;*[10]If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

IN CONCLUSION

Many times Christians have struggled with their relationship to the Old Testament, ending up saying we are not meant to look back there anymore. We have brushed away important truths taught in the old for the sake of a new age. It is time we read every statement concerning Israel and apply it to ourselves, if we are to be numbered with the Israel of God. All those things belong to us, and we ought to follow without suspicion.

May God richly bless you, my fellow Israelites.

HOW THE NEW TESTAMENT WRITTERS VIEWED JESUS

Hosea 11:1 When Israel *was* a child, then I loved him, and called my son out of Egypt.,

Matthew 2:13-15 [13]**And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt**, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. [14]When he arose, he took the young child and his mother by night, and departed into Egypt: [15]**And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.**

The New Testament writers take this Hosea verse and apply it to Jesus.

God's plan was for Israel to preach the gospel to all the world. Jesus knowing this at one time when He stood to read picked a verse in **Isaiah 61:1-2** [1]The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; [2]To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; which Israel had neglected and obviously hated and applied it to himself. It is the great verse in **Luke 4: 17-21** [17]And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, [18]The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, [19]To preach the acceptable year of the Lord.[20]And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.[21]And he began to say unto them, This day is this scripture fulfilled in your ears.

As he read the verse, they were cut to the heart, for they knew they were the ones being addressed. Yet they sensed something unusual — a strange power behind the reader's eyes. Things were not normal. There was power in the words.

Jesus is the Israel in the New Testament. In the Old Testament, Israel was one man who gained a spiritual victory in that overnight battle, Jesus gained a spiritual victory too in the wilderness temptations against the devil. Jesus is therefore the continuity of Israel in the New Testament. He is the true overcomer where national Israel failed.

Jacob lost the physical battle with the heavenly messenger. Jesus lost the physical battle by being hung on the cross.

In **Psalms 80:8 Thou hast brought a vine out of Egypt**: thou hast cast out the heathen, and planted it. The national Israel is called the vine, but Jesus calls himself the true vine in **John 15:1 I am the true vine, and my Father is the husbandman**.

The national Israel didn't stand to the true status of God's Vine. It lost terribly but Jesus won in all turns because he is the true overcomer

The bible calls Jesus the true seed of Abraham, national Israel took pride in this blood line, but Jesus is now the true seed not seeds. **Isaiah 41:8** But thou, Israel, *art* my servant, Jacob whom I have chosen, **the seed of Abraham my friend**. and **Galatians 3:16** Now to Abraham and his seed were the promises made. **He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Since he lived the same faith and works of Abraham**.

had followed this calendar, he would have disobeyed God by not lying on either side for the allotted time. The whole period has to add up to or even come close to 430 days but this calendar is less to that period by 9 or 10 days. So right away, the Gregorian calendar misses the mark as it has always done. We now turn to the Pre-Flood Luni-Solar calendar which had a constant month of 30 days and 12 month years

4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	Total
19	30	30	30	30	30	30	30	30	30	30	30	30	30	5	414

This calendar also misses the mark. If this were the calendar in use during Ezekiel's time, he would have disobeyed God by doing less than what was commanded — he would have fallen short by 16 days. Therefore, this is not the correct one.

Last but not least, let me demonstrate using the Bible calendar that is in use today — the same calendar that was in use from Ezekiel's time all the way to the time of Jesus, before it was overridden by the Roman Catholic Church under Pope Gregory XIII in a final attempt to detach humanity from the ways of God. It is the calendar shown on the long table at the beginning of this chapter. For demonstration, I will select one year with a 12-month cycle and another with a 13-month cycle, also known as VeAdar. I will use the longest 12-month cycle and the shortest 13-month cycle, and leave the rest of the computation as homework as we conclude.

Months	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	Total
12 month year	19	29	29	30	29	30	29	30	30	0	30	29	30	29	30	5	408
13 month year	18	29	30	29	30	30	30	29	30	30	29	29	30	29	29	5	436

This table combines a 12-month common year and a 13-month leap year in the current biblical calendar to unlock the mystery of the 13th month — a mystery no other calendar can reveal. If the 430 days were counted from the fourth month of a common year to the sixth month of the following common year, they would not total 430. But when the count begins in the fourth month of a leap year and ends in the sixth month of a common year, the full 430 days are achieved. This confirms that the fifth year in which the vision was given was a leap year with 13 months, followed by a common sixth year — bringing us precisely to the fifth day of the sixth month of the following year, and proving that the divine order was fully carried out.

Apart from the current Bible calendar, no other calendar has a leap year with a 13th month that allows us to accurately arrive at the periods described in the verses shown above. Such outstanding precision is found only in the works of our God. Praise be to Him!

Such is the greatness of our God of whom it is written in **1 Cor 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.**

This also shows that Ezekiel had at least six days remaining for his own work after fulfilling God's command.

ORIGIN OF THE 13TH MONTH

This is another important question that must be addressed, and yet another story is told in the Bible.In 2 Kings 20, we find the account of how King Hezekiah was healed and the sign that was given to him.

We see God giving Hezekiah the choice of how he wanted the sun's shadow to move– that

is, whether he wanted the sun to move forward or backward. **2 Kings 20:4-11** And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, [5]Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. [6]And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. [7]And Isaiah said, Take a lump of figs. And they took and laid [it] on the boil, and he recovered. [8]*And Hezekiah said unto Isaiah, What [shall be] the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?* [9]*And Isaiah said, This sign shalt thou have of the LORD, That the LORD will do the thing that he hath spoken:* shall the shadow go forward ten degrees, or go back ten degrees? [10]And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. [11]And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

Now, how much time does 10 degrees represent, and how does that affect the moon's cycles, since it was only the sun that moved backward and not the moon? In fact, the moon kept moving forward.

In geography, it is established that a period of one hour equals a 15-degree rotation. Therefore, if 60 minutes equals 15 degrees, how much time equals 10 degrees?

15 degrees = 60 min

10 degrees = ? Min Cross multiplication gives us (**10 x 60 divided by 15**) which equals to **40 min.**

So on that day, the sun was turned back by 40 minutes. The moon gained 40 minutes in its orbit, and since the moon reflects light from the sun, its reflective position automatically shifted. So whenever you see the moon shining, understand that it is shining from a point that is 40 minutes out of alignment with the sun — ever since Hezekiah's day.

This shift has been carried forward into every day since, up to the present. For the moon and the sun to return to their original alignment, we must consider a simple calculation of how this lag gets compensated for in the biblical calendar.

40 min a day for 30 days gives us **1200 min difference per month**.

1200 min a month for 12 months a year gives us **14400 min a year**

14400 min for 3 years at most required to have a leap year we come to **43200 min**

CONVERTING this to hours it gives 43200 divide by 60 = **720 hours**

720 hours divided by 24 hours a day gives us **30 days lost in three years**

This is why after every 3 or 2 years, the bible calendar has to add an extra month called **VeAdar** to compensate for the cycle lost by the Hezekiah's sign.

That is the God we worship. Whatever He does endures forever, and we have the proof — the 13th month stands as a sign of the King's healing. Had God allowed Hezekiah to choose how far the sun should turn back, time itself might have been thrown into confusion. But because the sign was fixed — ten degrees — God turned it into a timeless lesson for us. It is time we listened again. Time to return to the path — the ancient, good path of God's ways

Abraham believed God, and it was accounted to him for righteousness. [7]Know ye **therefore that they which are of faith, the same are the children of Abraham.** **John 8: 39-40** [39]They answered and said unto him, Abraham is our father. Jesus saith unto them**, If ye were Abraham's children, ye would do the works of Abraham**. [40]But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. (Jesus mocks them for priding in the blood lineage when indeed they are very far from what Abraham stood for. It is not enough to be linked by blood in spiritual matters. Faith without works is dead)

IN THE NEW TESTAMENT

Jesus in the New Testament, from his childhood, retraces the history of the national Israel. Incidentally enough, his earthy father was also named Joseph. God gives Joseph dreams about an evil plan against his child. He instructs him to run to Egypt so that HIS FIRSTBORN SON can find refuge there from the wrath of King Herod.

When things were okay back home, God in the same way CALLED HIS FIRSTBORN SON out of Egypt. He led the national Israel (my firstborn son) through the red sea into the wilderness. This crossing of the red sea was a symbolism of baptism according to **1 Corinthians 10:1-2** [1]Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; [2] ***And were all baptized unto Moses in the cloud and in the sea;.***

Before beginning his ministry, God's son went through the waters of baptism in River Jordan according to **Matthew 3**

After crossing the red sea, the national Israel were into the wilderness for 40 years. When Jesus was come out of the waters of baptism, he also was taken into the wilderness for 40 days to be tempted of the devil. Here he applies the day for a year principle. Jesus overcame the three temptations by the scriptures. It shall be understood that in doing so, Jesus quotes the Old Testament scriptures in the book which was to guide the national Israel in their dealings.

He quotes for the **first temptation** **Deuteronomy 8:3** And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live. The **second temptation he responds with** **Deuteronomy 6:16** Ye shall not tempt the LORD your God, as ye tempted *him* in Massah. **The last one he picks** **Deuteronomy 10:20** Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

Jesus overcame in his wilderness temptations where the national Israel failed. He used what they should have used in order to overcome, he used the same scriptures in the correct way where national Israel failed to use them.

5 important points to note between national Israel and Jesus.

1. A man named Joseph has dreams and Israel/Jesus is led into Egypt for safety
2. God calls "HIS SON" out of Egypt
3. Israel goes through Red Sea, Christ goes through River Jordan.
4. Israel goes into wilderness for 40 years' Christ goes into wilderness for 40 days
5. Christ quotes from Deuteronomy and overcomes where Israel failed.

taken to Egypt. Yet what they meant for evil was ordained by God to preserve ISRAEL from the great famine that was to come.

When famine gripped the entire land, humanity streamed into Egypt where Joseph now stood at the top, managing the government. His own family joined the queue for food. Joseph recognized them immediately, but they did not recognize him, for they believed the young boy had died long ago or that some misfortune had befallen him and he was lost forever. Joseph was now second only to Pharaoh, and the children of ISRAEL were in desperate need of food. God's plan to rescue ISRAEL was now becoming clear — for one of their own had become one of the most powerful men on earth.

The king who had known Joseph left the throne and funny enough, came somebody who **"KNEW NOT JOSEPH." Just how?** A man who had saved the country and the world from famine isn't known now, how? From this point we read that ISRAEL was enslaved by this new leader. And thus the slavery of Egypt began.

After many years, the children of ISRAEL having lost their loved ones and gone through many pains, **God heard the cry of ISRAEL IN EGYPT and send a deliverer to rescue them**. He send the man **Moses TO CALL HIS PEOPLE ISRAEL OUT OF EGYPT**.

Exodus 4: 22-23.[22]And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn: [23]And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.

Now God changes tone and calls an entire nation His Son. It is no longer a single man, no longer a single family but a whole nation. He now calls them HIS FIRSTBORN. We are now in another dimension. **God then through several miracles, took HIS FIRSTBORN SON out of the slavery of Egypt to the Promised Land**.

While in the wilderness on the way to their fathers land - Canaan, God renewed his covenant with them. It was based on conditions as usual. In **Exodus 19:5-6** [5] Now therefore, **if ye will obey my voice** indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: [6]And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel. Notice the **IF**, **Deuteronomy 20:1-2** [1] When thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.[2]And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people.

The covenant was also laced with dangers, **Deuteronomy 28:15,25** [15] But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: [25]The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

But Israel didn't keep the covenant and therefore trouble came. Slavery took them and divisions occurred. Syrians and Babylonians troubled them heavily.

So to this far ISREAL is to be understood as follows according to the OLD TESTAMENT

1. One man who gained a **spiritual victory.**

2. The descendants of that one man who also gain same victory.

To be considered a true child of Abraham, one had to not only have the blood of Abraham, but also exercise the faith like that of Abraham. **Galatians 3:6-7** [6] **Even as**

4451 — HEBREW CALENDAR, THE

In scripture (until the captivity at least) dates are often fixed by reference to the Seasons, and to Agriculture, because the Hebrew year was divided according to natural phenomena exclusively. It combined therefore the solar and lunar year. The months began with the New Moon, but the first month was fixed (after the Exodus and by the necessities of the Passover) by the ripening of the first corn (barley). Watchmen announced to the priests at Jerusalem the first appearance of the new moon (Jer 31:6) which, being duly attested, was proclaimed by a blast of trumpets, and beacon of fires, (NB Three years, from two at least of the northern, central and southern districts of Palestine; were required for the determination of Passover month). The lunar month averaging 29.5 days, a year of 12 months of 30 and 29 days alternately naturally resulted; but this involved a variation of 11 and 22 days alternately in 18 of 19 years. To reconcile this lunar year with the year of seasons, **a 13th month must be inserted about once in three years**. This the Jews probably intercalated before the first month, i.e in what would seem a backward season, **for they now call it VeAdar, or the 2nd Adar, but it is not mentioned in the Bible**. Thus their practice approximated roughly to the Metonic cycle (adopted by the modern Jews about A.D 360), in which a year of 13 months is inserted in seven (intercalary) out of a cycle of 19 years. In the subjoined Calendar,, it is assumed, as usual , that the first month of the Hebrew ecclesiastical year, **Abib or Nisan, answers to half March and half April; the earliest possible commencement of the lunar year being on our March 5th.**

Names of		Festivals	Season	Wind and Weather	State of the Country
English months	Jewish months				
December January ***10***	**Tebeth** 29 days 4 of Civil year 10. of Sacred year (Est 2:16)		Mid-Winter	N,N,W,N,E Coldest month. Rain, hail, snow (Jos 10:11) on higher hills and occasionally at Jerusalem. January and February called by Arabs "the fathers of rain"	Flocks leave the chill highlands for the Jordan valley, and its cultivation begins. Its groves and pastures "scarlet with anemones, poppies and ranunculus" Oranges ripen. The lowest districts becomes green with corn
January February ***11***	**Sebat** 30 days 5 C. 11. S (Zec 1:7)		Winter	N,N,W,N,E Weather gradually becomes warmer towards end of month the cool season begins (the most pleasant)	In warmer and sheltered localities almond and peach trees begin to blossom. Oranges ripe
February March ***12*** **(VeAdar comes in after Adar if it is a leap year)**	**Adar** 29 days 6 C. 12.S (Est 3:7; 9:26) Ezr 6:15	"The First Sabbath"= the first S of this month 14 and 15 (Est 9:20-21) Feast of *Purim* or *lots,* in commemoration of the deliverance recorded in Esther which is then read in the synagogues	Cold and rainy season, or spring	W Thunder and hail frequent, sometimes snow. The *latter rains* begin, on which, plenty or famine, the crops and pasture depend.	In the valley of the Jordan cultivation draws to an end , and barley ripens
March April ***1***	**Abib** =*green* (ripe) *ears* 30 days **1. of Sacred year** 7 of Civil year Ex 12:2,13:4, Neh 2:1) Also **Nisan**	The "*first second* Sabbath" of Lu 6:1 = the first S. of this month **14** The Passover **16** First Fruits of barley harvest presented, i.e a wave offering of the first ripe Omer (*sheaf* or handful of barley made before reaping began (De 16:9, Le 23:10-14: 2K4:42) **15-21** Seven days of unleavened Bread	Harvest begins	S, sometimes Sirocco, a dry wind from S.E (deserts) Fall of *latter* or *spring* rains (De 11:14) The melting snows (Lebanon) and rains fill its channel, and Jordan overflows in places its "lower plain" (Jos 3:15, Zec 10:1)	*Barley* harvest begins in sub-tropical plain of Jericho and in the Jordan valley wheat coming into ear. Uplands brilliant with short-lived verdure and flowers.
April May ***2***	**Zif** *(blossom)* 29 days **2 S 8 C** (1K 6:1,37	**14** Second or Little Passover for those who could not keep the first (Nu 9:10,11)	Summer	S Showers and thunderstorms very rare (1Sam 12:17,18). Almost uninterruptedly cloudless till end of summer	*Principle harvest month* in lower districts. "Barley harvest" general (Ru 1:22) Wheat ripening in the uplands. Apricots ripen. In Jordan valley hot winds wither and burn up vegetation.

This information is found in the **Thompson's Chain Reference KJV Bible the 5th Edition on page 1800 - 1801**

S is sacred year and **C** is civil year eg Zif 2S8C is second month of sacred year, 8th month civil year

Names of		Festivals	Season	Wind and Weather	State of the Country
English months	Jewish months				
May June ***3***	**Sivan** 30 days 3. S. 9 C (Est 8:9)	***THE FEAST OF WEEKS COUNTS SEVEN WEEKS THEN ADDS ANOTHER 50 DAYS. SEE LEV 23:15-16, JOHN 4:35. THIS TAKES US TO THE 4th MONTH tammuz, NOT the 3rd sivan*** ***(CLICK HERE)***		Usually N,W also E and Khamseen or parching wind from S. deserts. Air motionless and brilliantly clear.	*Wheat harvest* begins in upland districts. Almonds ripe, Grapes begin to ripen. Honey of the Jordan valley collected in May-July
June July ***4***	**Tammuz** 29 days 4. S 10 C (Zec 8:19)	**6**. Feast of Weeks, or Harvest, or First Fruits (of grain, i.e a wave offering of two first unleavened *loaves* from the new wheat; Le 23:17) The Pentecost of the N.T (Gk ="Seven weeks" De 16:9)	Hot season	Usually N,W also E and Khamseen (a dry, hot and depressing wind) from S. Air motionless and brilliantly clear. Heat becomes intense. Heavy dews still fall.	Wheat harvest highest districts. Various fruits ripe. Springs and vegetation dry up everywhere. The nomads (Bedouins) leave the steppes sot mountain pastures. Elsewhere the country parched, dry and hard, "a dreary waste of withered stalks and burnt-up grass" (the stubble," AV
July August ***5***	**Ab** 30 days 5. S 11 .C (Ezr 7:9, Zec 7:3)			E Ditto.	Principle fruit month. Grapes, figs, walnuts and olives, etc. The vintage begins (Le 26:5)
August September ***6***	**Elul** 29 days 6. S 12 C			NE Heat still intense. (2K 4:18-20); much lightning, rain rarely	Vintage general. Harvest of doura and maize. Cotton and pomegranate ripen.
September October ***7***	**Ethanim** 30 days 1. of Civil year **7 Of** **Sacred year** (1K 8:2) also **Tisri**	**1**. Feast of Trumpets = New Years Day **10**. Day of Atonement, "the fast" (Ac 27:9) i.e the only one enjoined by Law; the first day of Jubilee years **15-21** Feast of Ingathering, or Tabernacles. The harvest home and greatest national festival, a final thanksgiving for the years crops (see Ne) and commemoration of the Wanderings (Le 23:39-43)	Seed time, or earing	N,E Dews very heavy, *former* or early, i.e autumnal rains begin to (Jl 2:23) soften the iron ground (De 11:14). Nights frosty (Ge 31:40)	Ploughing and sowing begin (when rains had sufficiently saturated the ground) - In whatever weather, as time runs short (Pr 20:4; Ec 11:4) Cotton harvest
October November ***8***	**Bul** (*rain)* 29days 2 C. 8.S (1K 6:38) Marchesvan			N,N,W,N,E,S,S,W Rainy month, partly fine. Rains from S. and S. W	Wheat and barley sown. Vintage in Northern Palestine. Rice harvest. Fig tree laden with fruit. Orange and citron blossom. Almost all vegetation has disappeared.
November December ***9***	**Chisleu** 30 days 3 C. 9. S (Ne 1:1, Zec 7:1)	**25** (for 8 days) Feast of Dedication, i.e commemoratory of the purification of the Temple (defiled by Antiochus Epiphanes, Da 11:31) by Judas Maccabeaus (1Mac 4:52-59) or (from general illumination made) Feast of Lights, the anniversary of the erection of David's altar on Araunah's threshing floor	Winter begins (John 10:22)	Snow on the mountains; stormy. In December, January and February, greatest amount of rain in the year	The trees bare. The plains and deserts which the summer sun and drying winds have parched gradually become green pastures.

* **THERE'S A CORRECTION MADE in the May/June section** AFTER A CAREFUL STUDY OF THE VERSES MENTIONED. Click the link shown there to view

* THE STATEMENT UNDERLINED IN BLUE ON PAGE 33 CONCERNING THE 13TH MONTH HAS ALSO BEEN CORRECTED. REVISIT **CHAPTER 5** OF THIS BOOK TO REFRESH

CHAPTER 9: WHO IS ISRAEL IN BIBLE PROPHECY?

Revelation of hope ministry with Pastor Taj Pacleb

Source link: https://youtu.be/qMpsmfM80HM click to watch or download **HERE**.

The Bible Understanding of Israel

Who is Israel in the Old Testament and who Israel in New Testament Is?

Abraham is the father of the Jews. At 100 years of age, he was blessed with the promised son Isaac, who bore Esau and Jacob. It is through Jacob that the lineage of blessing is found. This is the man Jacob whose name God changed to ISRAEL in Genesis 32:28 — the first appearance of the word Israel in the Bible. The name Jacob means deceiver, a supplanter — a true reflection of his character, for he deceived his father and took the birthright of his brother Esau.

While fleeing, Jacob grew weary and fell asleep along the way. In a dream he saw a vision — a ladder standing on the earth and reaching to heaven. That ladder is revealed in the New Testament as a representation of Jesus: **John 1:51** And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. Just as Jacob saw the angels ascending and descending upon the ladder to him, he was assured of the blessing.

After almost 20 years away from home, God instructed Jacob to return and receive his blessing. But to do so, he had to face his bitter brother Esau. Knowing Esau's anger over the birthright he had stolen, Jacob sent gifts ahead to appease him before their meeting, for Esau was a skilled hunter, and Jacob feared he would not spare his life. First, he entered a MIND BATTLE — wrestling with his past and the guilt of his sin. Then, as he prayed through the night, he entered THE PHYSICAL BATTLE — wrestling with an Angel until dawn. At daybreak, the Angel touched his hip and weakened him. In that moment, Jacob realized he was fighting One far stronger than himself. He was wrestling with his Savior. The battle then changed. Humbled, injured, and clinging tightly to the Stronger One, he entered his final battle of victory — THE SPIRITUAL BATTLE — where, like a wounded child, he held on by faith and cried out for a blessing.

Genesis 32: 27 And he said unto him, What *is* thy name? And he said, Jacob. It was a question of identity. Heaven knew who he was, but the question was a divine wake-up call to repentance. Jacob had to confront and confess who he truly was — a sinner, a thief, and a deceiver — before he could be made right with God. He acknowledged that he had lied to his father, pretended to be Esau, and stolen the blessing. It was only after this confession that his name was changed to ISRAEL, meaning Prince of God, Child of God. And from that moment, everything changed.

ISRAEL therefore is used in the bible to mean this one man who held on by faith having lost a physical battle against God and won a Spiritual one.

This is the name God wants us to have. To give us a better name, not sinner, not thief, not drunkards but princes and princesses of God. Name change is required of every believer.

Jacob/Israel goes further to have a family of twelve sons who become the heads of the twelve tribes of a nation called ISRAEL. This name is now broadened to include the descendants of this man, who is the descendant of the father of faith Abraham.

Jacob had a young, beloved son named Joseph. Because of the excessive love his father showed him, his brothers hated him. Then one day Joseph had a strange dream that seemed to mock them. In their jealousy and anger, they sold him into slavery, and he was

the possession and understanding of Gods calendar which He gave to His people. Am sure you have that calendar as at now.

Jesus is coming soon — and you have the opportunity to welcome Him on the Day of Atonement.

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AD 31 ABIB 1 is April 12, TISHRI 1 is Oct 6 for the **Year 3792 which is 4000** According to **Chapter 7**

STUDY **LEVITICUS 23** ALONG WITH **EXODUS 12** **AD 31 NAIROBI** (bracket months see page 33-34)

JANUARY (Sebat is 13th,)

S	M	T	W	T	F	S
	1 18	2 19	3 20	4 21	**5 22**	6 23
7 24	8 25	9 26	10 27	11 28	**12 29**	**13 1**
14 2	15 3	16 4	17 5	18 6	19 7	**20 8**
21 9	22 10	23 11	24 12	25 13	26 14	**27 15**
28 16	29 17	30 18	31 19			

FEBRUARY (Adar is 12th)

S	M	T	W	T	F	S
				1 20	2 21	**3 22**
4 23	5 24	6 25	7 26	8 27	9 28	**10 29**
11 30	12 1	13 2	14 3	15 4	16 5	17 6
18 7	19 8	20 9	21 10	22 11	23 12	24 13
25 14	26 15	27 16	28 17			

MARCH (VeAdar starts on 14th)

S	M	T	W	T	F	S
				1 18	2 19	3 20
4 21	5 22	6 23	7 24	8 25	9 26	10 27
11 28	12 29	13 30	14 1	15 2	16 3	17 4
18 5	19 6	20 7	21 8	22 9	23 10	24 11
25 12	26 13	27 14	28 15	29 16	30 17	31 18

APRIL (Abib is 12th)

S	M	T	W	T	F	S
1 19	2 20	3 21	4 22	5 23	6 24	7 25
8 26	9 27	10 28	11 29	**12 1**	13 2	14 3
15 4	16 5	17 6	18 7	**19 8**	20 9	21 10
22 11	23 12	24 13	25 14	**26 15**	27 16	28 17
29 18	30 19					

Passover on Apr 25th, Day of First Fruits Apr 27th, Unleavened Bread Week Apr 26th– May 2nd

MAY (Zif is 12th)

S	M	T	W	T	F	S
		1 20	**2 21**	**3 22**	4 23	5 24
6 25	7 26	8 27	9 28	**10 29**	11 30	**12 1**
13 2	14 3	15 4	16 5	17 6	18 7	**19 8**
20 9	21 10	22 11	23 12	24 13	25 14	**26 15**
27 16	28 17	29 18	30 19	31 20		

JUNE (Sivan is 10th)

S	M	T	W	T	F	S
					1 21	**2 22**
3 23	4 24	5 25	6 26	7 27	8 28	**9 29**
10 1	11 2	12 3	13 4	14 5	15 6	16 7
17 8	18 9	19 10	20 11	21 12	22 13	23 14
24 15	25 16	26 17	27 18	28 19	29 20	30 21

Source for AD 31 Calendar: http://www.cgsf.org/dbeattie/calendar/?roman=31 or click PDF HERE

AD 31 ABIB 1 is April 12, TISHRI 1 is Oct 6 for the Year 3792 which is 4000 According to Chapter 7

STUDY LEVITICUS 23 ALONG WITH EXODUS 12 **AD 31 NAIROBI** (See page 67 for the KEY)

JULY (Tammuz is 10th)

S	M	T	W	T	F	S
1 22	2 23	3 24	4 25	5 26	6 27	7 28
8 29	9 30	10 1	11 2	12 3	13 4	14 5
15 6	16 7	17 8	18 9	19 10	20 11	21 12
22 13	23 14	24 15	25 16	26 17	27 18	28 19
29 20	30 21	31 22				

AUGUST (Ab is 8th)

S	M	T	W	T	F	S
			1 23	2 24	3 25	4 26
5 27	6 28	7 29	8 1	9 2	10 3	11 4
12 5	13 6	14 7	15 8	16 9	17 10	18 11
19 12	20 13	21 14	22 15	23 16	24 17	25 18
26 19	27 20	28 21	29 22	30 23	31 24	

Day of Pentecost/Feast of Weeks on 6th

SEPTEMBER (Elul is 7th)

S	M	T	W	T	F	S
						1 25
2 26	3 27	4 28	5 29	6 30	7 1	8 2
9 3	10 4	11 5	12 6	13 7	14 8	15 9
16 10	17 11	18 12	19 13	20 14	21 15	22 16
23 17	24 18	25 19	26 20	27 21	28 22	29 23
30 24						

OCTOBER (Tishri is 6rd)

S	M	T	W	T	F	S
	1 25	2 26	3 27	4 28	5 29	6 1
7 2	8 3	9 4	10 5	11 6	12 7	13 8
14 9	15 10	16 11	17 12	18 13	19 14	20 15
21 16	22 17	23 18	24 19	25 20	26 21	27 22
28 23	29 24	30 25	31 26			

Day of trumpets on 6th, Day of Atonement on 15th, Feast of Tabernacles from 20th – 26th

NOVEMBER (Bul is 5th)

S	M	T	W	T	F	S
				1 27	2 28	3 29
4 30	5 1	6 2	7 3	8 4	9 5	10 6
11 7	12 8	13 9	14 10	15 11	16 12	17 13
18 14	19 15	20 16	21 17	22 18	23 19	24 20
25 21	26 22	27 23	28 24	29 25	30 26	

DECEMBER (Chislev is 5th)

S	M	T	W	T	F	S
						1 27
2 28	3 29	4 30	5 1	6 2	7 3	8 4
9 5	10 6	11 7	12 8	13 9	14 10	15 11
16 12	17 13	18 14	19 15	20 16	21 17	22 18
23 19	24 20	25 21	26 22	27 23	28 24	29 25
30 26	31 27					

 Source for AD 31 Calendar: http://www.cgsf.org/dbeattie/calendar/?roman=31 or click PDF HERE

glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services.

After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.

As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.

Cleansed From the Record of Sin

In the great day of final award, the dead are to be "judged out of those things which were written in the books, according to their works." Revelation 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat.

Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.—Patriarchs and Prophets, 343-358.

END OF QUOTE. GET THE WHOLE BOOK AND STUDY IT CAREFULLY.

In a nutshell, the DAY of Jesus' return is known, as we have found — it is the 10th day of the SEVENTH Bible month known as Tishri or Ethanim. See 1 Kings 8:2; Leviticus 23:27 onward. Not the Gregorian calendar's July. The YEAR too is known as has been shown in Chapter 6, Chapter 7 and Chapter 10

The whole issue of when Jesus is coming and many other events, revolves around

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." Not until the goat had been thus sent away did the people regard themselves as freed from the burden of their sins. Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart. Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law.

Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." Hebrews 8:5.

A Figure of Things in the Heavens

As has been stated, the earthly sanctuary was built by Moses according to the pattern shown him in the mount. It was "a figure for the time then present, in which were offered both gifts and sacrifices;" its two holy places were "patterns of things in the heavens;" Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 9:9, 23; 8:2. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 4:5; 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar" represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament" (Revelation 11:19), represented by the sacred chest constructed by Moses to contain the law of God.

Moses made the earthly sanctuary, "according to the fashion that he had seen." Paul declares that "the tabernacle, and all the vessels of the ministry," when completed, were "the patterns of things in the heavens." Acts 7:44; Hebrews 9:21, 23. And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.

The heavenly temple, the abiding place of the King of kings, where "thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—no earthly structure could represent its vastness and its

CHAPTER 6: THE TRUTH ABOUT THE DATE OF CRUCIFIXION IN AD31

Study the book of Daniel chapter 8 and 9 then allow me to pick some verses starting with Daniel 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

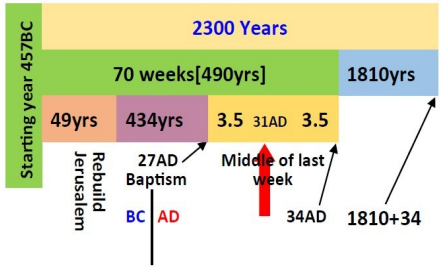
Dan 9:25-27 [25]Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* **seven weeks, and threescore and two weeks:** the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.[27]**And he shall confirm the covenant with many for one week:** and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The period stated in Daniel 9:25-27 as seven weeks, and threescore and two weeks then another **one week** is **7+60+2+1 = 70 weeks which is 70x7= 490 days**. That is: [Seven weeks is 49. A score is equal to 20 and we have threescore 20x3=60. Plus 2 weeks equals 62 weeks then another 1 week. Totaling to 70 weeks multiply by 7 due to Num 14:34] This period is the whole part of the 2300 days in Dan 8:14. Therefore using the day for a year principle of prophetic times in **Numbers 14:34** After the number of the days in which ye searched the land, ***even* forty days, each day for a year,** shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. **Ezekiel 4:6** And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year

The 2300 days therefore shall be understood as 2300 years. This is the longest prophecy in the bible and a landmark to several important events as we shall see. Within this prophecy, Jesus the messiah was to die. The exact time for his death is therein mentioned and its only logical to table this before we go further. Getting the year when Jesus died wrongly is getting everything else wrong. So lets see what we get to.

The verse tells us that the 2300 years begin with the time of the going forth of the commandment to restore and to build Jerusalem , this year or time for this event has been known in history as the year 457BC then thereafter up to the Messiah.

Table 1



WHY TAKE THE YEAR 457BC

We now inquire for the initial date which will harmonize with all these *particulars*. The command re*specting Jerusalem was to i*nclude more than mere build*i*ng. There was to be restoration; and by this we must understand all the forms and regulations of civil, political, and judicial *soci*ety. When did such a command go forth? At the time these words were spoken to Daniel, Jer*usalem lay in* com*plete* and utter deso*l*ation, and *had thus been lying* for seventy years. The re*stora*tion, poin*t*ed to *in the* future, must be its restoration from this deso*l*ation. We then inqu*ire, When and how was Jerus*alem restored after the seventy years' captiv*ity?*

There are but four events which can be taken as answering to the commandment to restore and build Jerusalem. These are, **(1)** The decree of Cyrus for the rebuilding of the house of God, B.C.536 (Ezra1:1-4); **(2)** The decree of Darius for the prosecution of that work, which had been hindered, B.C.519 (Ezra6:1-12); **(3)** The decree of Artaxerxes to Ezra, B.C.457 (Ezra7); and **(4)** The commission to Nehemiah from the same king in his twentieth year, B.C.444. Nehemiah 2. **(*Uriah Smith—Daniel and the Revelation Chap 9 pg 197.2 of***

Section 1) The facts between which we are to decide here are briefly these: In 457 B.C., a decree was granted to Ezra by the Persian emperor Artaxerxes Longimanus to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, to procure offerings for its service, and to do whatever else might seem good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. In the original, this decree is given, not in Hebrew, like the rest of the book of Ezra, but in the Chaldaic (or Eastern Aramaic), the language then used at Babylon; and thus we are furnished with the original document by virtue of which Ezra was authorized to restore and build Jerusalem. (***ibid page 198 par 2)***

So far we find harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to Messiah the Prince. Dating from B.C.457, they end in A.D.27. And what event then occurred?1 Luke thus informs us: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke3:21,22. After this, Jesus came "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark1:14,15. The time here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to the Messiah the Prince. The Messiah had now come; and with his own lips he announced the termination of that period which was to be marked by his manifestation. (***ibid page 201 par 2)***

Luke declares that Jesus "began to be about thirty years of age" at the time of his baptism (Luke3:23); and almost immediately after this he entered upon his ministry. How, then, could his ministry commence in A.D.27, and he still be of the age named by Luke? The answer to this question is found in the fact that Christ was born between three and four years before the beginning of the Christian era, that is, before the year marked A.D.1. The mistake of dating the Christian era something over three years this side of the birth of Christ, instead of dating it from the year of his birth, as it was designed to be, arose on this wise: One of the most important of ancient eras was reckoned from the building of the city of Rome - ab urbe condita, expressed by the abbreviation A.U.C., or more briefly, U.C. In the year which is now numbered A.D.532, Dionysius Exiguus, a Scythian by birth, and a Roman abbot, who flourished in the reign of Justinian, invented the Christian era. According to the best evidence at his command, he placed the birth of Christ U.C.753. But Christ was born before the death of Herod; and it was afterward ascertained on the clearest evidence that the death of Herod occurred in April, U.C.750. Allowing a few months for the events recorded in Christ's life before the time of Herod's death, his birth is carried back to the latter part of U.C.749, a little over three years before A.D.1. Christ was therefore thirty years of age in A.D.27. "The vulgar [common] era began to prevail in the West about the time of Charles Martel and Pope Gregory II, A.D.730; but was not Here, again, is indisputable harmony. But further, the Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could cease only at the cross; and there they did virtually come to an end, though the outward observance was kept up till the destruction of Jerusalem, A.D.70. After threescore and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read: And after threescore and two weeks, in the midst of the seventieth week, shall Messiah be cut off,

still dependent upon His bounty, both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us. He Himself said, "I am the living Bread which came down from heaven." John 6:48-51. Frankincense was placed upon the loaves. When the bread was removed every Sabbath, to be replaced by fresh loaves, the frankincense was burned upon the altar as a memorial before God.

The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17.* Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." Leviticus 16:19.

The Day of Atonement

Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration.

On the Day of Atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." The goat upon which the first lot fell was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy seat. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness."

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*NOTE on page : When a sin offering was presented for a priest or for the whole congregation, the blood was carried into the holy place and sprinkled before the veil and placed upon the horns of the golden altar. The fat was consumed upon the altar of burnt offering in the court, but the body of the victim was burned without the camp. See **Leviticus 4:1-21**. When, however, the offering was for a ruler or for one of the people, the blood was not taken into the holy place, but the flesh was to be eaten by the priest, as the Lord directed Moses. See Leviticus 6:26; 4:22-35. Thus, as the author describes elsewhere: "The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world."—Selected Messages, 1:230.

Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." Exodus 12:5. The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "a lamb without blemish and without spot." 1 Peter 1:19. The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1. We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will.

In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration, As the inner veil of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle. As in that typical service the priest looked by faith to the mercy seat which he could not see, so the people of God are now to direct their prayers to Christ, their great High Priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above.

The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.

As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings.

The showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called showbread, or "bread of the presence," because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were

and cause the sacrifice and oblation to cease. Now, as the word midst here means middle, according to an abundance of authority which we might produce if necessary, the crucifixion is definitely located in the middle of the seventieth week.

It now becomes an important point to determine in what year the crucifixion took place. The following evidence is sufficient to be considered absolutely decisive on this question. (***ibid page 202.1 –203.1 and click the * shown at end)***

As he began his ministry in the autumn of A.D.27, his first Passover would occur the following spring, A.D.28; his second, A.D.29; his third, A.D.30; and his fourth and last, A.D.31. This gives us three years and a half for his public ministry, and corresponds exactly to the prophecy that he should be cut off in the midst, or middle, of the seventieth week. As that week of years commenced in the autumn of A.D.27, the middle of the week would occur three and one half years later, in the spring of 31, where the crucifixion took place. Dr. Hales quotes Eusebius, A.D.300, as saying: "It is recorded in history that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This, John the evangelist will represent to those who critically attend to his Gospel."

Of the unnatural darkness which occurred at the crucifixion, Hales, Vol.I, pp.69,70, thus speaks: "Hence it appears that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion was preternatural, 'from the sixth until the ninth hour,' or from noon till three in the afternoon, in its duration, and also in its time, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius Cassiodorius Senator, about A.D.514: 'In the consulate of Tiberius Caesar Aug. V and AElius Sejanus (U.C.784, A.D.31), **our Lord Jesus Christ suffered, on the 8th of the calends of April (25th March), when there happened such an eclipse of the sun as was never before nor since.** (***ibid page 203.2– 204.1)***

"To get at the date, you need to subtract 457 from 483. That comes to 26, which would mean A.D. 26. However, we are dealing with a calendar here and not a straight number line, which goes like this: -2 -1 0 1 2 3. The calendar, of course, doesn't have a slot for zero (there's no zero year). The calendar, instead, goes like this: -2, -1, 1, 2, or, more specifically, 2 B.C., 1 B.C., A.D. 1, A.D. 2. Thus, with the zero year missing on the calendar, 483 years would extend one more year on the calendar, coming to A.D. 27 instead of 26.

The prophecy doesn't talk about the birth of Jesus; instead, it talks about Him as the "Messiah," the "Anointed," the Christ; that is, Jesus in His official capacity. Luke puts John's ministry in the fifteenth year of the reign of Tiberius, which can be dated to A.D. 27. Seeing that John baptized Jesus shortly after John's own ministry began, we have this incredible prophecy, given more than five hundred years earlier, pointing to the ministry of Jesus." ***(SDA Adults Bible Study Guide Third Quarter 2006 lesson 8 for Sunday Aug 13 par 3 & 4 find a PDF*** **On this LINK**

Now with the dates and the calendar for AD31 on page 35-36, we can search for the so called Friday. March 25th AD31 (underlined in red above) was on a Sunday and that was the 13th month of the ending year 3791. If we take the Lunar calendar for that year and assume that in March we began the month of Abib, then the new moon in March appeared on Wednesday 14th AD 31, so the 14th day was on Tuesday 27th. This is the day we could possibly have the Passover. If another possible date for the New year be after Spring Equinox, it would be on April 12th AD31. Then the 14th day of the first month would be on April Wednesday 25th AD 31 and still nowhere can we see Friday coming in either. These dates still don't give us a Friday Passover even if we had missed the New Moon by a day. There is also no Saturday in AD 31 with a full moon — neither in March for VeAdar nor in April for

Abib as we have seen — that would allow Friday to be the Passover and Saturday to be the 15th-day Sabbath according to the biblical pattern

Click the timeanddate.com web to find that they have calculated New moon date for April AD31 on Tuesday 10th which means the 14th day is on Monday April 23rd AD 31 making things even worse.

From this data Therefore, humanity has been misled about the AD 31 crucifixion date. Simply by printing a Bible with the words Friday, Saturday, and Sunday, the publishers have thrown the world into confusion and division. Had they been honest with history, they should have told the world plainly: IT WAS WEDNESDAY IN APRIL AD 31, AND THE SABBATH WAS ABOUT TO BEGIN. Or, if they insist on March AD 31, then they should have said: IT WAS TUESDAY, AND THE SABBATH WAS ABOUT TO BEGIN.

But the Beloved Friday happened in AD 33 on Friday April 3rd. {(click to view) then visit page 67 to understand the key on how to use the calendars)} But this AD 33 cannot fit into Daniel 8:14 and 9:25-27 prophecy. That's the only bad news. So we can safely rely on AD 31 with a biblical proof of the 2300 year prophecy and be on track. **Click the links at the bottom of page 35 and 36** to view the calendars in test

The Gregorian calendar is only 438 years old, having been introduced in 1582. At the time of Jesus' crucifixion, the Romans were using the Julian calendar, and at worst, an eight -day week. It is already generous even to try to calculate a Gregorian "Friday" in AD 31.And that makes the lie even clearer — that someone is busy pushing Friday onto the world in a very deceptive way.

SCAN ME

WLC True Calendar App for All devices

The calendars in this document are based on Nairobi, Kenya time (EAT, UTC+3). To display the correct time for your location, please install the WLC calendar on your device using this link and set your city.

https://www.worldslastchance.com/wlc-content/wlc-free-apps/

AND FOR A COPY OF 2019 - 2099 CALENDARS CLICK THIS LINK

https://drive.google.com/drive/folders/1aCoTN-2Q-bB-xiBR24O-nIOAc0xcrCZT

was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, "I am poor and needy; yet the Lord thinketh upon me." Psalm 40:17.

The Urim and Thummim

At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation.

The miter of the high priest consisted of the white linen turban, having attached to it by a lace of blue, a gold plate bearing the inscription, "Holiness of Jehovah." Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence.

The Services of the Sanctuary*

Not only the sanctuary itself, but the ministration of the priests, was to "serve unto the example and shadow of heavenly things." Hebrews 8:5. Thus it was of great importance; and the Lord, through Moses, gave the most definite and explicit instruction concerning every point of this typical service. The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offering in the court of the tabernacle and in the holy place; while the yearly service was in the most holy.

No mortal eye but that of the high priest was to look upon the inner apartment of the sanctuary. Only once a year could the priest enter there, and that after the most careful and solemn preparation. With trembling he went in before God, and the people in reverent silence awaited his return, their hearts uplifted in earnest prayer for the divine blessing. Before the mercy seat the high priest made the atonement for Israel; and in the cloud of glory, God met with him. His stay here beyond the accustomed time filled them with fear, lest because of their sins or his own he had been slain by the glory of the Lord.

The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to

*Note: "After The Completion Of The Tabernacle He [God] Communicated With Moses From The Cloud Of Glory Above The Mercy Seat, And Gave Him Full Directions Concerning The System Of Offerings And The Forms Of Worship To Be Maintained In The Sanctuary."—Patriarchs And Prophets, 364, 365.

incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption.

A period of about half a year was occupied in the building of the tabernacle. When it was completed, Moses examined all the work of the builders, comparing it with the pattern shown him in the mount and the directions he had received from God. "As the Lord had commanded,

even so had they done it: and Moses blessed them. "With eager interest the multitudes of Israel crowded around to look upon the sacred structure. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary and, descending, enveloped it. "And the glory of the Lord filled the tabernacle." There was a revealing of the divine majesty, and for a time even Moses could not enter. With deep emotion the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. But the gladness of their hearts welled up in tears of joy, and they murmured low, earnest words of gratitude that God had co-descended to abide with them.

The Priests and Their Attire

By divine direction the tribe of Levi was set apart for the service of the sanctuary. In the earliest times every man was the priest of his own household. In the days of Abraham the priesthood was regarded as the birthright of the eldest son. Now, instead of the firstborn of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf. The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were entrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministration, but they were not to sacrifice, to bum incense, or to see the holy things till they were covered.

In accordance with their office, a special dress was appointed for the priests. "Thou shalt make holy garments for Aaron thy brother, for glory and for beauty," was the divine direction to Moses. The robe of the common priest was of white linen, and woven in one piece. It extended nearly to the feet and was confined about the waist by a white linen girdle embroidered in blue, purple, and red. A linen turban, or miter, completed his outer costume. Moses at the burning bush was directed to put off his sandals, for the ground whereon he stood was holy. So the priests were not to enter the sanctuary with shoes upon their feet. Particles of dust cleaving to them would desecrate the holy place. They were to leave their shoes in the court before entering the sanctuary, and also to wash both their hands and their feet before ministering in the tabernacle or at the altar of burnt offering. Thus was constantly taught the lesson that all defilement must be put away from those who would approach into the presence of God.

The garments of the high priest were of costly material and beautiful workmanship, befitting his exalted station. In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel.

Over the ephod was the breastplate, the most sacred of the priestly vestments. This

CHAPTER 7: RECONSIDER THE YEAR 2031

https://youtu.be/WIWSqT7T-is?si=i3M4jW9QytpegQDd OR CLICK the video **HERE**

In this link is a lesson on **Genesis 1:1a which explains the word "IN THE BEGINNING"** as pronounced in Hebrew language as *Berisheet (*בְּרֵאשִׁית*) read right to left in Hebrew*

While the preacher dates it to AD 30, I respectfully disagree based on the 2,300-year prophecy of Daniel 8, which points to AD 31 as the year of the crucifixion. (*revisit Chapter 6*)

If the Berisheet prophecy means anything, then we are asleep. The time allotted to this present earth is only 6,000 years — our sojourn here being as one week of years, counting a day as a thousand years. The remaining 1,000 years will then be the great Millennial Sabbath, after which Satan is loosed for a little season. If that reckoning holds true, then from Creation to the death of Jesus was exactly 4,000 years — a point on which almost all chronologies agree. That leaves us just 2,000 years of the 6,000 working years, if the pattern of six working days followed by a Sabbath is indeed the divine model.

From AD 31, the year of our Lord's death, two more prophetic working days remain — 2,000 years — bringing us to AD 2031.That alone should compel us to consider this chapter with utmost urgency.

Again if Ellen G. White is anybody to listen to. In her book **The Bible, Science and Age of Earth In the Chapter about Age of The Earth** Click this *EGW estate under EGW research documents*. States that the time allocated for earth is only 6000 years and that 4000 of them ended at Calvary. This should awaken our alertness in thinking about this year 2031

You don't even need to watch for the signs in Matthew 24:3 as we approach 2031. You are free to ignore them all. Just fix your eyes and spend all your strength preparing — because God does not joke. Whether we like it or not, everything written concerning that hour must come to pass, swiftly or slowly.

No wonder every effort is being spent to actualize the NWO. In every corner, there is a caucus on climate change. The drums heralding the Pope's enthronement are beating everywhere — yet stealthily. A Sodom-like culture of LGBTQ is being legalized by nearly every government, and will soon be welcomed into the church under the cloak of religious tolerance. Everywhere, you hear a talk of Vision 2030. Wait, Could it all be a distraction from the Biblical perspective?

Maybe we have pushed the close of this world's history into a distant, almost unreachable future — to a time when we will have fulfilled all our plans, achieved our dreams, and tasted the best of life. But to our shock, when we perform a simple primary-school arithmetic and subtract 4,000 from 6,000, we are left with 2,000. Add that 2,000 to 31, and it brings us to something uncomfortably close to our own lifetime — 2031. No wonder **Luke 12:40** says, "in an hour when ye think not, the Son of man cometh." In an hour when we have turned biblical reckoning into a mere gamble that may or may not come to pass — a mindset that attacks anyone who dares to present simple math, a move that silences all preparation for the end — at that very moment, we will have ceased to treat it as an emergency. Time will be over, and we knew it not. At the hour when we have stopped considering the passing of the 2,000 years since the death of Jesus — in that hour, He will come.

Luke 12:39 – 40

[39]And this know, that if the goodman of the house had known what hour the thief would come, **he would have watched, and not have suffered his house to be broken through**.

[40]Be ye therefore ready also: **for the Son of man cometh at an hour when ye think not**

THE PARABLE OF THE TWO PENNIES

Luke 10:30 – 35

[35]And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

How comes Two Pennies was enough for all the time this patient was to be kept in the inn???

This parable isn't basically about Pennies or dollars or any such thing. It is a prophetic symbol of Time concerning the 2 prophetic days of probation for man, to check whether humanity which has kept going down the tunnel of destruction will finally yield to Christ.

When Christ left for heaven, it was exactly **2 pennies/2 prophetic days/2000 years left**.

He kind of mocks the owner of the hotel that if by any mistake that Money/Time allocated for the healing process isn't enough. He will add more. So Jesus who is portrayed here as the good Samaritan must have known how much Time/Money was left and was to be sufficient without need for more if we will stick to God's plan.

But in any case an extra is needed, then leave it for Him to sort out.

SOME QUOTES REGARDING THE 6000 YEARS AND 4000 YEARS

For 6000 years Satan's prison-house has received God's people, but Christ has broken his bonds and set the prisoners free. Alone with his evil angels he realizes the effect of sin: "The kings of the nations, even all of them, lie in glory, every one in his own house the grave. But thou art cast out of thy grave like an abominable branch. … Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." Isaiah 14:18-20.

For 1000 years, Satan will behold the results of his rebellion against the law of God. His sufferings are intense. He is now left to contemplate the part he has acted since he rebelled and to look forward with terror to the dreadful future when he must be punished. (*From Here to Forever—EG White pg 399.1-399.2)*

For six thousand years, faith has builded upon Christ. For six thousand years the floods and tempests of satanic wrath have beaten upon the Rock of our salvation; but it stands unmoved. (*The Desire of Ages—EG white pg 413.4)*

Mark 13: 32 But of that day and that hour knoweth no man, no, not the Angels which are in heaven, neither the Son, but the Father.

It is thought by many, that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time: for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this test can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven. Neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word know is used here in the same sense as it is by Paul in 1 Corinthians 2:2. Paul well understood many other things, besides Christ and him crucified, but he determined to make known nothing else among them. So in the passage first quoted, it

unto the Lord, and its horns were sprinkled with the atoning blood. Between the altar and the door of the tabernacle was the laver, which was also of brass, made from the mirrors that had been the freewill offering of the women of Israel.

At the laver the priests were to wash their hands and their feet whenever they went into the sacred apartments, or approached the altar to offer a burnt offering unto the Lord.

In the first apartment, or holy place, were the table of showbread, the candlestick, or lampstand, and the altar of incense. The table of showbread stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. The loaves that were removed, being accounted holy, were to be eaten by the priests. On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one solid piece of gold. There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night. Just before the veil separating the holy place from the most holy and the immediate presence of God, stood the golden altar of incense. Upon this altar the priest was to burn incense every morning and evening; its horns were touched with the blood of the sin offering, and it was sprinkled with blood upon the great Day of Atonement. The fire upon this altar was kindled by God Himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle.

Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the Ten Commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the Ten Commandments were the basis of the covenant made between God and Israel.

The cover of the sacred chest was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body (see Ezekiel 1:11) in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God and their interest in the plan of redemption.

Above the mercy seat was the Shekinah, the manifestation of the divine Presence; and from between the cherubim, God made known His will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection.

The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, "mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10.

No language can describe the glory of the scene presented within the sanctuary—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of

CHAPTER 8: WHEN IS JESUS COMING?

For most people alive on earth today, the question of when Jesus will come again is a nightmare. Especially at a time like this, when COVID-19 seems to spare no one, the question of life after death weighs on every human heart. No one wants to be cornered like we were by COVID. The world feels as though it could come to an end at a moment's notice. How true are the inspired words: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Romans 13:11

Yet at the helm of all this confusion comes the wise voice of the Almighty. In the Bible lie answers to man's most complex questions — the greatest of them being the relief found even in death itself. And in that answer is immeasurable hope for all who choose to believe: That death does not have the final say.

In the Bible, the Old Testament is the mother of the New Testament. Most of what we read in the New Testament finds its foundation in the Old. And in that Old Testament church, we encounter THE SANCTUARY — that powerful structure God instructed Moses and Israel to build: "And let them make me a sanctuary; that I may dwell among them." Exodus 25:8 God has always sought after us, even in our most lost condition. It is every soul's responsibility to answer His call for reunion.

This sanctuary is declared in another verse to be the very way to God: "Thy way, O God, is in the sanctuary: who is so great a God as our God?" Psalm 77:13 Why should we look to and study the sanctuary to know God? What lessons are found there? Among the many treasures revealed in this sanctuary, the Feast of THE DAY OF ATONEMENT opens to us a new dimension concerning the end of earth's history — if we will take time to understand it. The following study is obtained from the book CHRIST IN HIS SANCTUARY by ELLEN G. WHITE, from page 37.1 as shown. Click to view

The Tabernacle and Its Construction

The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. It was therefore small, being not more than fifty-five feet in length, and eighteen in breadth and height. Yet it was a magnificent structure. The wood employed for the building and its furniture was that of the acacia tree, which was less subject to decay than any other to be obtained at Sinai. The walls consisted of upright boards, set in silver sockets, and held firm by pillars and connecting bars; and all were overlaid with gold, giving to the building the appearance of solid gold. The roof was formed of four sets of curtains, the innermost of “fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work;” the other three respectively were of goats’ hair, rams’ skins dyed red, and sealskins, so arranged as to afford complete protection.

The building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment. These, like the inner covering, which formed the ceiling, were of the most gorgeous colors, blue, purple, and scarlet, beautifully arranged, while inwrought with threads of gold and silver were cherubim to represent the angelic host who are connected with the work of the heavenly sanctuary and who are ministering spirits to the people of God on earth.

The sacred tent was enclosed in an open space called the court, which was surrounded by hangings, or screens, of fine linen, suspended from pillars of brass. The entrance to this enclosure was at the eastern end. It was closed by curtains of costly material and beautiful workmanship, though inferior to those of the sanctuary. The hangings of the court being only about half as high as the walls of the tabernacle, the building could be plainly seen by the people without. In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices made by fire

is declared that none but God the Father maketh known the day and hour, that is, the definite time of the second coming of his Son. And this necessarily implies that God makes the time known. (*The True Midnight Cry -S.S Snow August 22, 1844, page 1.2)*

God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy that God gave to man at his creation. *It took more than two thousand years of crime and indulgence of base passions to bring bodily disease upon the race to any great extent. If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have*, the race, with their present habits of living in violation of natural law, would have become extinct. (*Testimonies for The Church vol. 3 - EG White pg 138.2)*

The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man’s behalf and to fasten souls in his snares. To hold the people in darkness and impenitence till the Saviour’s mediation is ended, and there is no longer a sacrifice for sin, is the object which he seeks to accomplish. (*The Great Controversy - EG White pg 518.1)*

For six thousand years, faith has builded upon Christ. For six thousand years the floods and tempests of satanic wrath have beaten upon the Rock of our salvation; but it stands unmoved. (*The Desire of Ages - EG White pg 413.4)*

What greater promises could be given us than are found in these verses? A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn us from the right way. *Ever since he succeeded in overcoming our first parents in their beautiful Eden home, he has been engaged in this work. More than six thousand years of continual practice has greatly increased his skill to deceive and allure*. (*The Signs of the Times - EG White September 29, 1887, par. 2)*

Satan led men into sin, and the plan of redemption was put in operation. For four thousand years, Christ was working for man’s uplifting, and Satan for his ruin and degradation. And the heavenly universe beheld it all.

When Jesus came into the world, Satan’s power was turned against Him. From the time when He appeared as a babe in Bethlehem, the usurper worked to bring about His destruction. In every possible way he sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. *(The Desire of Ages - EG White pg 759.3)*

But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. *For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity*. Only thus could He rescue man from the lowest depths of his degradation. *(The Desire of Ages pg 117.1)*

Christ, in the wilderness of temptation, stood in Adam’s place to bear the test he failed to endure. Here Christ overcame in the sinner’s behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and

infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed…. *(The Bible Commentary vol. 5 pg 1081.6)*

Adam and Eve in Eden were placed under most favorable circumstances. It was their privilege to hold communion with God and angels. They were without the condemnation of sin. The light of God and angels was with them, and around about them. The Author of their existence was their teacher. But they fell beneath the power and temptations of the artful foe. *Four thousand years had Satan been at work against the government of God, and he had obtained strength and experience from determined practice*. Fallen men had not the advantages of Adam in Eden. They had been separating from God for four thousand years. The wisdom to understand, and power to resist, the temptations of Satan had become less and less, until Satan seemed to reign triumphant in the earth. *(Selected Messages Book 1 - EG White pg 280.2)*

By the time EG White was making these statements, around the years 1844-1902. She spoke as if we are done with the 6000. Its clear that she lived during the last 2000 years and from her time in the great year 1844 it is only 179 ago for those living in 2023. So the big part of this last 2000 years is already gone.

To be precise, we are living at the very end of time itself.

CAUTION ON THIS NEXT QUOTE!

This final quote is from a book you will never hear quoted from your pulpits. It comes from the collection known as THE LOST BOOKS OF THE BIBLE, which you can find on the App Store on your smartphone. There are many books listed there, but my interest has been in two in particular — **THE FIRST BOOK OF ADAM AND EVE AND ALSO THE SECOND ONE.** Read them and you will get a glimpse of what our first parents endured as they dealt with their estrangement from the bliss of heaven. While I do not endorse every portion of these books, for the purpose of this study, I found this particular quote highly relevant:

The First Book of Adam and Eve CHAP. III

Concerning the promise of the great five days and a half.

1 GOD said to Adam, "I have ordained on this earth days and years, and thou and thy seed shall dwell and walk in it, until the days and years are fulfilled; when I shall send the Word that created thee, and against which thou hast transgressed, the Word that made thee come out of the garden and that raised thee when thou wast fallen

2 Yea, the Word that will again save thee when the five days and a half are fulfilled"

3 But when Adam heard these words from God, and of the great five days and a half, he did not understand the meaning of them

4 For Adam was thinking that there would be but five days and a half for him, to the end of the world

5 And Adam wept, and prayed God to explain it to him

6 Then God in His mercy for Adam who was made after His own image and similitude, explained to him, that these were 5,000 and 500 years; and how One would then come and save him and his seed.

PROPHECY IS PATTERN AND THE PATTERN SEEN BEFORE MIGHT BE REPEATED. IF;

1. **CREATION TO NOAHS FLOOD TO CALVARY = approximately 4000 YEARS**
2. **CALVARY TO SECOND COMING WILL EASILY FINISH THE 2000 YEARS**
3. **SECOND COMING TO NEW JERUSALEM = 1000 YEARS**

This gives us 7000 years equal to 7 prophetic days of a week.

Revelation 20:1-2,5 we get the 1000 years of the Millennial Sabbath

A total of 7000 years journey back to Eden

SCAN ME

WLC True Calendar App for All devices

The calendars in this document are based on Nairobi, Kenya time (EAT, UTC+3). To display the correct time for your location, please install the WLC calendar on your device using this link and set your city.

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